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THE FOUNDING OF UTAH









Little Zion Canyon, "The Rainbow of the Desert," Washington County, Utah

# THE FOUNDING OF UTAH

BY  
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TO MY MOTHER  
A PIONEER OF 1847

*Rev. J. S. ...*



## INTRODUCTION

Seventy-five years ago this spring, 1923, the colonists of Utah were clearing the land in the Salt Lake Valley and planting wheat, rye, corn, potatoes, buckwheat, beans, and squash. They had experienced a hard winter, for food was scarce and their clothing hardly enough to keep them warm. But the springtime brought sunshine, hope, and cheer. Everybody went on to the land and worked. Hundreds of immigrants were expected in the summer and autumn, and they would be in need of food. The work of colonizing the Great Basin by the Mormon pioneers had begun. They began the conquest of the soil, and, as they conquered, they loved the land more and more.

The following account of the founding of Utah is intended to serve as an introduction to the later history of the State. The book, therefore, deals mainly with origins. It is a series of stories headed as chapters which give the principal economic and social factors of our State's early history. The field of Western history has hardly been touched; and the same may be said of Utah history. Our State has passed through all the stages of economic and social life that are common to American civilization. The story of the development of Utah is a story of the conquest of the soil and the establishing of the institutions of American civilization in this part of the great West.

If the book will suggest the larger elements of our State's history and stimulate a love for the pioneers who accomplished the work of making the valleys of Utah beautiful in their fields of grain and growing cities, it will accomplish its purpose.

At the end it becomes a pleasant duty to acknowledge the help of the officials of the Church Historian's office at Salt Lake City; the Daughters of the Pioneers, who are doing so much to preserve the history of our State; the officials of the Union Pacific Railroad; and my many students who have taken my work at the University of Utah. Professor William R. Shepherd, of Columbia University, has watched my work through the years, and it was his teaching that inspired me to appreciate the work of our pioneers.

To my wife, who has been my greatest help, I owe most of all my deepest gratitude.

L. E. Y.

SALT LAKE CITY.



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*PART I*

THE LAND AND THE PEOPLE OF THE  
LONG AGO



# THE FOUNDING OF UTAH

## CHAPTER I

### THE LAND OF SUNSHINE

Utah is a land of sunshine. Located in the very heart of the arid West, its clear balmy days far outnumber the cloudy ones, and though the atmosphere is, as a rule, warm and dry, it is none the less invigorating. It is the sunshine and the rain together with the rich alluvial soil that make of the valleys golden flower-gardens in summer-time. The air is clear and balmy, and every mountain and lake may be seen for miles through the transparent atmosphere. Objects in nature stand out with a vividness that is alluring. Every line of the mountains, the canyons, and peaks, even the trees and rocks, is sharply defined, and on a clear day there seems to be no limit to one's vision. The many mountain chains—spurs of the great Rockies—are dented with canyons and small vales; while from north to south are a series of valleys, where flow rivers and streams, abounding in a wild vegetation of trees, bushes, grasses, and flowering plants. Were you to stroll through the Peabody Museum at Harvard College the guide would show you a "curious plant called the sage-brush," and while it would make you feel the spirit of your homeland, you would realize more than ever before how strangely characteristic it is of your native State.

**What the Word "Utah" Means.**—"Utah" is a corruption of the word "Eutaw," and is the name of an Indian tribe that lived in these valleys and mountains long ago, and

whose descendants still roam from town to town, asking for food and help. Most of them have been given lands and taught to make homes on the government reservations, but they retain their primitive methods of living, and prefer the wildness of nature to our ways of doing things. Retaining their traditions and folk-lore, they tell us that their forefathers called this the land of "Eutaw," or "High up." "Utah" means "In the tops of the mountains." Other meanings have been given to the word, including that of "The land of the Sun" and the "Land of Plenty," but most of the Utes and Paiutes who remember the traditions of their fathers speak of their people who live on the heights. One morning while eating breakfast with a family of Paiutes in a deep box canyon in the county of San Juan, in southern Utah, the father was asked why he designated his people as Utes, and he merely replied by throwing his hands above his head and exclaiming: "High-up Indians."

**Location and Size of Utah.**—Between the Rocky and the Sierra Nevada Mountains is the Great Basin. Its northern boundary is the line of mountains formed north of the Humboldt River and the Great Salt Lake, while the eastern boundaries are the Wasatch Mountains and the mountain ranges and plateau country of southern Utah and Nevada. It is a land of extensive deserts and inaccessible mountain chains, with Indians extremely primitive in their nature. The wolf, hyena, and bear, with innumerable other wild animals, are found in remote parts. This country was not explored until long after the settlement of America, at the close of the eighteenth century and the beginning of the nineteenth, when explorers and fur-traders entered it and gave reports of its physical features. Utah and Nevada form most of the Great Basin. Utah lies between the 35th and 42d degrees of north latitude, and is on the same parallels as Colorado, Missouri, Kentucky, Virginia, Spain,

Italy, Turkey, and Korea. The State is 275 miles wide by 345 miles in length, and is as large as Idaho or Minnesota. It is a little more than ten times as large as Massachusetts, and has an area almost equal to that of Great Britain.

**Mountains and Valleys.**—Towering down through the middle of the State are the Wasatch Mountains, with snowy crags and peaks, where great belts of forest hide alpine lakes from which flow beautiful canyon streams. The Wasatch Mountains divide the State into two well-defined geographical areas. To the west the drainage is into the Great Salt Lake; to the east into the Colorado River. The Wasatch Mountains are from 7,000 to 12,000 feet in height. Many of the elevations are massive and very picturesque, and the great variation in altitudes accounts for the diversified vegetation in the State. In April the mountainsides everywhere break into verdure, and the scrub-oak and maple become a beautiful green after the winter's covering. Wild grasses grow in every nook and cranny, and all the native trees and shrubbery vibrate with new life in their varied tints. Beautiful streams flow down the canyons, fed by the abundant winter snows and the generous summer rainfall of the higher altitudes. These are directed to garden and fields by means of irrigation ditches. Great peaks like Mount Nebo and Mount Timpanogas, "with their feet among beautiful groves and meadows, their brows in the sky, look down upon the valleys with an air of watchfulness."

The Wasatch Mountains and the Uintah range, in eastern Utah, are the determining features in Utah geography. The canyons of the Uintahs are deeper and more sombre than those of the Wasatch; and the peaks are higher, ranging from 8,000 to 14,000 feet. The mountains are more rugged than those of any other part of the State, and many of their canyons are still unknown to the white man. The highest

point in Utah is Gilbert's Peak, in the Uintahs, the elevation of which is nearly 14,000. Mount Emmons and Hayden's Peak, of the same range, are almost as high; while Mount Baldy, Mount Nebo, and the Twin Peaks of the Salt Lake Valley are each 13,000 feet. The Sierra La Sal, the Snowy Blue, and Henry ranges of the southeast are equally majestic. To the west of the valley of the Great Salt Lake are the Oquirrhs, while still farther beyond is the Desert range, "rising from the vast and lonely valley," remote and unpeopled.

In the southern part of the State are great plateaus of wide extent. They are wooded and well watered with flowing streams, but in winter covered with deep snows. With the advent of spring the snow-beds melt and disappear, and gardens of lily, gentian, and columbine bask in the glowing sun. "Oak-trees and alders of robust girth burst into glorious foliage; while sparkling streams ripple through the shady groves of pine in an enchanted land." In this wonderland are large "box canyons," whose irregular, strange, indescribable rocks and peaks form fantastic scenery. Across some of these deep gorges are the natural bridges, whose height and length are impressive. They are the greatest natural bridges in the world, and are among the most interesting natural physical features known to man. These deep canyons have been cut in ages past by the rains and streams, and only the few native Indians are acquainted with their extent and secret recesses.

**Desert Life and Beauty.**—West of the Oquirrh range and south and west of the Great Salt Lake is a desert country. Devoid of flooding streams and rich verdure, it is sometimes called the "unblessed land." Open always to wintry blasts and the hot winds of summer, it bids no welcome to the explorer. Greasewood, rabbit-brush, and salt-bushes grow in patches, and a few small salt lakes lie in

sinks far away from highway and path. The desert has little water, and one may travel many miles without finding spring or stream. In the "salt desert" of western Utah and eastern Nevada are stretches of country where few white men have travelled. Yet there is a charm to this desert waste. The sunflowers give it an enchanting and weird beauty, and man is conquering parts of this singular region, and turning them into gardens and fields of grain. Yet not all of the land can be reclaimed, for there are many thousands of acres that are unproductive, due to the peculiar conditions of the soil.

**The Flowers of Spring.**—In winter the snows pile deeply in the mountains, but with the opening of spring the streams run high and come tumbling from canyons into the valleys below. With the advent of April, the hills are covered with many kinds of wild flowers. You have noticed in the mountains our wild Rocky Mountain columbine. While the columbines of Colorado and elsewhere are blue in color, ours are snow-white. We have the blue monk's-hood along the streams as well as the wild honeysuckle, brilliant in its scarlet color. Then comes our wild grape in the late autumn, and for home decoration it is a good substitute for holly. What could be more delicate than our so-called maidenhair fern as it grows along the rivers of the Provo, Weber, and Logan canyons! The Ute Indian girls wove this fern into little wreaths and wore them when the men of the tribe came home with the results of the hunt. There is the "sand-lily," or evening primrose, growing profusely in desert wastes, and at the head of the bulbous plants is our State flower, the sego-lily. For rare delicacy and beauty it is hardly exceeded by any other American flower. It belongs to the tulip branch of the Seago family, which includes the "evil-smelling carrion flower" and the fragrant lily-of-the-valley. Its flowers are about two inches across,

and its dainty white petals are delicately tinged with yellow, brown, and purple. "Mariposa" is a Spanish word meaning butterfly, and the members of the mariposa group of flowers, to which the sego-lily belongs, are marvellous in their hues and patterns. The root of the sego-lily is sweet and pleasant, and was a source of food for the early-day pioneers of these valleys. It was adopted by the State legislature in 1911 as our State flower. The dog-tooth violets come early in the spring, and you may see the school children gathering them almost any afternoon. May and June are the months for the wild flowers, and it is said by many botanists of America that over eighteen hundred varieties grow in Utah during the spring, summer, and autumn seasons.

**An Indian Legend of the Sego-Lily.**—The Indians of these valleys learned the flowers and their habits. They used many of them for food, particularly the sego-lily's root. Another source for food was the yucca-plant, which grows so profusely in southern Utah. The yucca-plant also furnished fibre for rope and dress.

The Indians have an interesting legend concerning the origin of the sego-lily:

Many, many suns ago, the Indians lived in great numbers in these valleys of the mountains. They grew corn and berries in abundance, but as they increased in yield the Indians envied one another, and vied with each other to see who could gather the most food for the winter living, when snows were deep and days were cold. Then they warred, and the tomahawk took the place of the game stick, and many Indians were killed. The Great Spirit was displeased and sent a heat over the land, and the corn and berries dried up. The children were left without food, and the sky became dark with great clouds for many moons; the earth refused to yield, and the sands blew over all the land. The Indians sorrowed and prayed to the Spirit. One day the sun shone brightly, and up on the hills the people saw a little plant, growing everywhere, even in



the canyons, and far above to the very peaks. The Great Spirit had heard the prayers of the people, and when the Indians tasted the root they knew that the Spirit had saved them from death. So ever after they never fought where the lily-bulb grew, and they called it the little "life-plant" of the hills.

**Native Trees of the State.**—A noted writer has said that "trees are God's architecture." The native trees of Utah are very beautiful, and there are many kinds. The cottonwood in its different varieties is found along the canyon streams, and recalls the Paiute Indians' song in the spring-time:

"The cottonwoods are growing tall.  
The cottonwoods are growing tall.

They are growing tall and verdant.  
They are growing tall and verdant."

The song refers to the return of spring, when the trees break into leaf and the earth becomes green again. Among the most beautiful is the quaking aspen, which grows in small detached copses in canyons and along the mountain-sides. The trees reach a height of thirty feet in some places, and whether in the soft, pale green of early spring, or the pure crimson and yellow of the fall, the aspen groves are always appealing in their beauty. The elk and the deer browse upon the quaking aspen, and the beavers cut it down for their dams. In early days oxen, mules, and horses ate the bark of it, and it made a good substitute for hay.

Like the cottonwood and the quaking aspen, all the native trees are found along the watercourses in the valleys, and in the higher, cooler, moister regions of the mountains and the shady canyons. Among them are the cone-bearing evergreens, which largely compose our western forests; there are the pines and spruces, the firs and junipers, all of which

may be known by their leaves and the manner in which they are attached to the stems.

That singular plant, the sage-brush, which grows in the West so profusely, is represented by a number of varieties. There is justification for putting this among the trees, for in some parts of the State it grows to a height of from ten to twelve feet, and indicates a rich and fertile soil. The sage-brush proved a useful plant to the old trapper and early pioneer, for it made the best kind of fuel. Easily grubbed up from the soil, the land where it grows has taken less time and work to clear it than have the larger forest regions of the Mississippi Valley. Then there is the greasewood, whose color and composition are quite different from those of the sage-brush. Its presence indicates a less fertile soil.

So extensive are the forests of Utah that there are twelve forest reserves now wholly or in part within the State. Embracing as they do the principal watershed areas of the State, our water-supply is largely dependent upon them. The rivers find their sources in the forest regions of the high mountain peaks and canyons, and are the foundation of our industrial life. One river alone in Utah supplies the water for a large electric generating plant, besides two large grist-mills, and then irrigates thousands of acres of land.

**The Drainage of Utah.**—One of the most noted rivers of America—the Colorado—is formed by two large streams that flow through the eastern part of Utah. These are the Green and Grand Rivers, known to the old fur traders and Spaniards over a hundred years ago. The Colorado flows southwestward into the Gulf of California, and has carved out in the course of ages the most noted canyon in all the world—the Grand Canyon of the Colorado. The greater part of this chasm lies in Arizona, and is visited by tourists every year. All the streams of the eastern part of the State of Utah find their way to the Colorado. The principal tributaries are

the White and the San Juan, rising in Colorado and New Mexico, and flowing in a westerly direction. The Virgin, the Kanab, the Escalante, the Frémont, the San Rafael, the Price, and the Uintah are the principal tributaries from the west. This part of the State is still only sparsely settled. The floor of this basin is rough, being broken by isolated groups of rugged mountains, plateaus, and amphitheatres, and huge monuments and buttes which look like great castles. Everywhere the surface is carved by a network of canyons, hundreds of feet in depth. The Virgin River is in some respects the most interesting of all these streams. Its altitude varies from 8,000 to 10,000 feet above the level of the sea. It flows in a southwesterly direction into the Colorado, beyond the State. It is formed by two main streams—the Paru-ny-weap and the Mu-kunt-u-weap, which form a valley of wonders known as Little Zion. It is the peer in grandeur of the Yellowstone or the Yosemite Valley of California, and for color and real charm is equal to the Grand Canyon of the Colorado. The Little Zion is guarded by a mountain of bare rock called the TEMPLE OF THE VIRGIN. The chief charm of this natural wonderland is the cliffs and pinnacles which tower on each side from 2,000 to 3,000 feet into the air. All the colors of Nature play upon them, and the effect is soul-stirring. Here grow flowers and ferns of rare beauty.

Into the Great Salt Lake flow many streams. These are the Bear, Weber, Logan, Ogden, and Jordan. Farther south are the Provo and Spanish Fork Rivers, finding their way into Utah Lake, the largest body of fresh water in the State. There are no rivers or streams of note west of the Oquirrh Mountains. The Sevier, in southern Utah, finds outlet in the lake of the same name. This stream has its course along the southeastern border of the Great Basin. It flows through a country rich in natural resources, and the soil has proved itself rich and productive. These rivers have played a lead-

ing part in the development of the State; the colonizer took up the lands along the streams and from them ran the canals and water-ditches for irrigation. Through the years these streams have been constant, and to-day they furnish the water for great reservoirs, which are the means of reclaiming thousands of acres of land, where wheat, potato, corn, and beet fields have replaced the arid waste.

**The Great Salt Lake.**—The principal body of water in Utah is America's Dead Sea, the Great Salt Lake, seven times larger than the Dead Sea of Palestine, but like the Dead Sea it receives its waters from a fresh body of water—Utah Lake. The Great Salt Lake is shallow, with an average depth of thirteen feet. Seventy miles long by about thirty miles wide, it is the remnant of a much larger lake which in past geological ages covered all the valleys of the arid West between the Wasatch range and the Sierra Nevada Mountains. The water is 20 per cent salt, and the specific gravity is so great that it sustains the human body in any position. The lake exercises a peculiar influence on the climate of the Salt Lake Valley, "tempering the extremes of summer and winter, and giving a delightful softness, with a faint saltiness, to the air." From a distance beautiful colors of green and blue play upon its surface, and the sunsets are equalled only by those of the Mediterranean Sea. The deep red or crimson, the gold, the azure of the sky have caused a gifted writer to call it a "drop curtain, representing the birth of the world, or the dissolving view of a fading universe—a picture fairer than ever elsewhere hung in the gallery of the skies." Of the sunsets, Phil Robinson, of the *London Times*, once wrote:

X | Where have I not seen sunsets by land and by sea in Asia, Africa, Europe, and America? And where can I say I have seen more wondrous coloring, more electrifying effects than in the Great Salt Lake? They are too baffling in their splendor for any at

tempt at description, but it seemed, evening after evening, as if a whole world in flames lay on the other side of the craggy islands that stud the lake, and I shall carry in my memory forever and forever the terrible range of crimson peaks standing up, and then the gradual change from the hues of a catastrophe, of conflagration and carnage to the loveliest colors, the daintiest of pinks, the daintiest of roses, and all the shifting charms of Alcinous' golden-gated cities of the Kingdom of the Clouds. It was a veritable apocalypse of beauty and power.

The ancient fresh-water lake that once covered a large part of the Great Basin, and of which the Great Salt Lake is a remnant, was Lake Bonneville. At many points in the Salt Lake Valley old beaches marking successive levels of the water are plainly visible, terraced one above the other. Here and there fresh-water shells are found buried in the sands of the ancient shores. This prehistoric lake had an outlet at the north, and its waters, flowing through the Columbia River, finally reached the Pacific Ocean. As the climate became drier and there was less rainfall, the evaporation from this large area was greater than the precipitation, and there was not sufficient accumulation of water to continue the flow through the outlet. These conditions prevailing, the lake gradually receded and contracted to its present dimensions.

A beautiful body of water in the Utah Valley called Utah Lake is the largest body of fresh water in the State. The waters of it are taken out by a number of canals and are used for irrigating purposes. The Jordan River flows from it northward into the Great Salt Lake, and this also becomes the source of water for irrigating purposes. Sevier Lake in the southern part of the State receives a number of smaller streams, including the river of the same name. Its water is brackish, and often dries up completely in the summer. Bear Lake, lying partly in Utah and partly in Idaho, is remarkable for its scenery.

**Climate and Rainfall.**—Utah has a varied climate. The four seasons are clearly defined, and the warm spring and summer months follow regularly the cold, frosty days of winter. In the Salt Lake Valley the average summer temperature is seventy-two degrees, while the winter is thirty-two degrees. The whims of light and atmosphere throw the mountains into beautiful and fantastic shapes during the entire year, and nothing could be more beautiful than the clouds resting upon the highest peaks, ready to precipitate their moisture into the canyons and valleys below. The winter snows feed the streams, from which the cities and towns obtain their water-supply. The calm, exquisite days are many, and the air is transparent and balmy, yet from the mountain peaks one turns to look far down into the valleys and sees

“Fair clouds of feathery gold,  
Shaded with deepest purple, gleam  
Like islands on a dark, blue sea.”

The rainfall in Utah varies from twelve to eighteen inches. In the early days it was even less than twelve inches, making the land bleak and sterile, but the soil, which was the sediment of old Lake Bonneville and the erosion of the mountains, was rich. All that was needed was water, and water was turned upon it by the first settlers, so that with the sunshine the trees began to grow, the wheat developed, and the land became dotted with farms and towns.

**Wild Animals.**—A hundred years ago this was a wild country, with many kinds of animals, many of which have been eliminated. Into these valleys came the buffaloes from the plains, and the old Pawnee song well illustrates their wanderings:

“Clouds of dust arise, rolling up from earth,  
Spreading onward; herds are there,  
Speeding on before,  
Going straight where we must journey.

What are those we see moving in the dust?  
This way coming from the herd;  
Buffalo and calf,  
Food they promise for the children."

The buffalo is one of the oldest denizens of the plains, and came into the valley of the Great Salt Lake for the purpose of finding salt-licks. Since the coming of the whites few have been seen west of the Rocky Mountains. Into the wild recesses of the Wasatch and Uintah Mountains, and as far south as the great wilds of the Grand Canyon of the Colorado and the Rio Virgin, thousands of deer in fear of the sneaking cougar roamed and drank from the streams. Then there was the grizzly bear, still common throughout the cattle-ranges of the West, and his brother the black bear, which at times may be seen sitting in the top of some tree. We have had the cougar, now seldom seen, and the wild cat and coyote, the gray wolf and badger, the beaver and the skunk. All these animals were plentiful in the early part of the last century. Beavers are found in some remote parts, and their dams may still be discovered on the Provo, the Weber, and on the Green River. This was the little animal that the fur traders sought out a hundred years ago, and from our canyons hundreds of their skins were taken to St. Louis and other markets over the old Oregon trail that connected the far West with the Missouri River.

**The Birds.**—Many kinds of birds are found in our State. Some 225 specimens have been classified. Go into any of the canyons of the Wasatch—say Big Cottonwood, within thirty minutes of Salt Lake City—and you will feel as if “you were entering into a cathedral, where sublime voices are pouring out their voices to God on high.” You will hear the birds greeting the morning in song—the sparrow, the willow-thrush, the yellow warbler, the meadow-lark, the red-breasted blackbird, the robin, and the cliff-swallows. But

these do not confine themselves to the canyons, for every farm and cluster of trees in the valleys becomes their home.

One of the strangest places in all the world is Hat Island in the Great Salt Lake. It is a veritable rookery, and is sometimes called "Bird Island." It is the home of the sea gull, the North American white pelican, the great blue heron and the pelican. Doctor Charles G. Plummer, who has studied the birds of the State so carefully, gives a description of the habits of the pelican. Says he:

Away south of the rookery, over mountains towering almost to 8,000 feet elevation, lies Utah Lake, a shallow, swampy body of fresh water in which they delight to play, preen their feathers and fish for hours together. After they have filled their own stomachs they sit around in the sunny places about the lake for an hour or two, then once more they cast their great scoop-net (their huge silken pouches), and secure all they can hold in the stomachs and gullet as well, and again sail off to the north to deliver their cargoes to hungry babies on Hat Island. Pelicans, you know, have no crops like chickens; rather they are, like us humans, equipped with stomach and gullet.

Utah Lake is about ninety-five miles as a bird flies from the rookery. At Bear Lake and Utah Lake frequently they secure some bass and other so-called game-fish, but never in great quantities, and for this they go unprotected by man's law, while Nature made fish for them which man never eats. Yet man is never satisfied without their destruction.

**Our National Monuments.**—Utah has four wonderful Nature spots that have become world-famed because of their beauty and worth to science. These monuments are **THE DINOSAUR NATIONAL MONUMENT, THE MUKUNTUWEA NATIONAL MONUMENT, THE NATURAL BRIDGES NATIONAL MONUMENT, AND THE RAINBOW BRIDGE NATIONAL MONUMENT.**

The Dinosaur National Monument derives its name from the fact that it contains the fossils of large animals that



once lived on the earth. A great skeleton unearthed in this locality, and now in the Carnegie Museum at Pittsburgh, is one hundred feet long and twenty feet high. From recent excavations it is proved that hundreds of such animals lie buried here. Many complete skeletons have been uncovered, and will be placed in the museum at Pittsburgh as well as the National Museum at Washington.

Little Zion Canyon of the Mu-kun-tu-weap (the Valley of Many Waters), as the Indians call it, is guarded by a mountain of bare rock—the Great Temple of the Virgin. From afar the buttes, titanic in their nature, are impressive in their grandeur. On both sides plain rocks rise a thousand feet or more, and then shelve off to higher altitudes beyond, to more than 3,000 feet. All the colors of Nature play upon the cliffs. First a pale gray, then various reds, yellows, and browns. The sunshine and the reflection of the sunset and sunrise produce a very riot of color. At the break of day the tints are yellow and gray; in the evening, golden and crimson. The valley narrows down to a gorge, into which the sun rarely penetrates. You look up thousands of feet to the “cliffed and serrated top of the domed plateau.” Every few feet new forms reveal themselves. Nature has chiselled out a veritable temple of beauty which is awe-inspiring. The domes of the temple may be seen for miles on a clear day, and the atmosphere is generally clear. For hundreds of years the river has cut down, and is still cutting deeper and deeper, into the gorge.

Springs of water burst from the foot of the walls, and waterfalls send crystal sprays from projecting ledges. The sound is like music in the great solitude. The canyon is a paradise of flowers in the early summer, and many of the rocks are lichen-colored. Mr. C. E. Dutton says that nothing can exceed the wondrous beauty of Little Zion Canyon. “In its proportions,” says he, “it is about equal

to the Yosemite, but in the nobility and beauty of its sculptures, there is no comparison. It is Hyperion to a Satyr. And Doctor G. K. Gilbert, the eminent geologist, declares it the "most wonderful defile" that he had ever seen.

**Major Powell's Account.**—Major Powell pointed out half-century ago that the Indians have a legend concerning one of the cliffs, known as the Great Temple. Many years ago a light was seen in this region by the Paru-sha-pats, who lived in the southwest. They supposed it to be a signal-fire, first to warn them of the approach of the Navajo, who live beyond the Colorado to the east. Other signals were kindled to warn the neighboring Indians, both north and south. But the Paru-sha-pats discovered that the light was a fire on one of the great temples. No mortal hand could kindle such a fire, they knew! For who could scale the rocks to such a height? They concluded that it was the work of the Tu-Mu-Ur-Ru-Gwaits-Si-Gaips, or rock spirits. And so it was called "Rock-Rover's Land."

In the vertical walls, far above the river, are great caverns where prehistoric man built his home. Ages ago these were accessible, but now it is only by facing danger and careful working one's way to dizzy heights that they can be entered. Who knows but that this mysterious land may yet yield a wonderful story concerning prehistoric man on the American continent?

When the Mormon colonists settled on the Rio Virgen below the Mu-kun-tu-weap, and made "the desert blossom as the rose," they discovered the canyon, and named it "Little Zion," a sacred place for the people, where they might find protection, if needs be, from the Indians, who never entered its hallowed precincts.

Geologists have found "Little Zion" Canyon a rich field for study, and hundreds of wild flowering plants grow along the river and around the springs, making it a para-

dise for the botanist. John Muir pronounced "Little Zion" one of the beauty spots of the earth, and, sleeping one night on the ground, before he entered the canyon, he said that the sound of the animals and the song of the birds coming from "Little Zion" was a symphony to his ears.



The Augusta Bridge. Called Sipapu, or Gate of Heaven

In San Juan County, in the extreme southeastern part of the State, is the NATURAL BRIDGE MONUMENT AND THE RAINBOW NATIONAL MONUMENT, consisting of four large natural bridges: the Little Bridge, or "Owachuno"; the Carolyn, to which the government officials have given the Hopi name "Kachine"; the Augusta, or the "Sipapu"; and the "Nonnezohie." The attention of the American people

was called to these bridges by an article in the *Century Magazine* for August, 1904. From this we learn that a cattleman by the name of Scorup told a mining engineer, Horace J. Long, about them. Long decided to visit them, and taking Scorup with him, he travelled for three or four days to reach them. They found the Carolyn bridge first, and in describing the journey the writer says:

Extravagant indeed must have been their expectations, to experience any disappointment at the sight of the colossal natural bridge before them. Yet from the scenic point of view, this bridge was the least satisfactory of the three which they visited.

From that time on the bridges became known, and in 1904 Mr. Harry Culmer, one of our noted Utah artists, visited them, and has not only described them in word but in painting. In 1907 Professor Byron Cummings, of the University of Utah, led an expedition into San Juan, and obtaining information by living near the bridges for some weeks, he has written a splendid description of them. This canyon in which we find the bridges is another habitat of the ancient cliff-dwellers, who have left remnants of their lives behind in their houses, pottery, and clothing.

**The Precious Metals.**—The principal minerals found in the Utah mountains are ~~iron~~, ~~coal~~, gold, silver, lead, and copper. As coal and iron have been the two principal natural factors in the development of the industries of the United States, so have they been in Utah. In the production of silver, lead, and copper, Utah stands among the foremost States of the Union. Mother Nature has shown great favor to the hills throughout their geological history, in the operation of her dynamic forces that have folded and faulted the rock layers of this portion of the earth's crust. The deposit of iron in Iron County alone covers an area twenty miles long by two miles wide. Some of the iron-ore deposits

stand out as much as 200 feet above the surrounding country as black, jagged ridges of solid iron of great purity. In such places the steam-shovel, one of the great inventions of our age, plays its part in giving man the wealth of the earth. There are salt, hydrocarbons, and potash. The Great Salt Lake alone furnishes about 4,000 tons of salt a year, supplying most of the western states of the Union. In 1913 the output of gold, silver, copper, lead, and zinc amounted to over \$50,000,000. It has been said of Salt Lake City that it was the first place in the United States at which an important general smelting business was established. It has maintained its pre-eminent position as a custom-smelting centre, and draws its supplies from a wide area, extending as far west as California. The history of mining in Utah dates from 1852, when in southern Utah coal and iron were discovered and blast-furnaces were built.

**On the Heights.**—Utah is a land of contrasts. You may stand in the heart of a desert waste, where only the songs of birds or the call of the coyote may be heard, and look up to the snow-clad peaks, or refresh your eyes with the beauty of verdant valleys beyond. “The daylight about you is perhaps as brilliant and dazzling as sunlight may be upon earth,” yet cool breezes from canyons and brooks add life and vigor to your body. The valleys where the land has been reclaimed and towns and cities built by the American colonizer are guarded by great chains of mountains and watered by melted snows. It is well to know how wonderful Nature is in these parts, for Nature has directed men in all ages to their work and life. In the story of Utah you may see how all our early industrial life was moulded by necessity and the forces of Nature. The beauty of the landscape has produced our arts; the struggles, ideals, and dreams of the colonizers have been recorded in our poetry, and the products

and forces "have sustained our lives, spread the roof over our heads, furnished the materials for our fabrics, and turned the wheels that have transformed them into beauty and use."

## CHAPTER II

### THE INDIANS OF UTAH

“The mountains are high,  
The mountains are high,  
We will climb them, we will climb them.  
We will plant our feet in the land.  
There lives our God.”

—*Pawnee Song to the Indians.*

**Why We Are Interested in the Indians.**—The Indians were the first inhabitants of our country. Discovered by Columbus when he came to America at the close of the fifteenth century, they have kept to their primitive conditions from that time until the present. Little changed by any outside influence, we may see them in the West living as they lived many hundred years ago. The Paiutes and the Navajos of the southeastern part of our State store their grain in ollas and grind it every day on their metates. They live in small communities and worship the Great Spirit as did their forefathers. We are interested in the Indians not only because they bring us in touch with the manners and customs of primitive peoples of all ages, but because their history is so little known. Yet the Indians have their own ideals, and many of their traditions and folk-songs indicate a high standard of thought. For example, Work-do is a character in one of the ceremonies of the Teton-Sioux. The ceremony is a thanksgiving rite, and a prayer that the Great Spirit will continue their prosperity and send them abundance of food, health, and strength. Work-do sings during the ceremony:

R. "Great Mystery, you have existed from the first.  
 This sky, this earth, created.  
 Wing flapper, you have existed from the first,  
 Your nation is half soldiers and half chiefs.  
 Lend me a good day; I borrow it.  
 Me, the Indian Race, you have uplifted  
 But now I am in despair;  
 Yet this good boy will renew the life of his people.  
 So, Great Mystery, look upon me; pity me,  
 That the nation may live—  
 Before the face of the North, the nation may live."

While the Indians of the United States are, as a rule, increasing in numbers every year, their traditions, folk-songs, manners, and customs are fast being forgotten. The young Indians are studying in the government schools of the country and are far removed from their native lore. Yet the stories of Minnehaha (Laughing Water) and Hiawatha make plain the fact that there is a fund of beautiful traditions, telling of the wonderful prowess and character of the Indians, and their sublime faith in the life beyond this world, where the great hunting-grounds will fill their souls with gladness.

**The Indians of the Great Basin.**—The Indians of the Great Basin belonged to the family of Shoshones, which was originally divided into a number of tribes, among whom were the Bannocks, Utes, Paiutes, and Comanches. The Utes and the Paiutes made their homes pretty much in the valleys of Utah. The Utes inhabited the valleys of the Uintahs and along the Green River as far south as the San Juan country. Smaller bands of Utes made homes west of the Wasatch, in the valley of the Great Salt Lake, San Pete, Utah, and Sevier. The Paiutes inhabited the eastern part of Nevada and southern Utah, but many are now found in the southeastern part of the State, associating with the Navajos of northeastern Arizona. The Comanches lived



in the valley of the South Platte, the Colorado, and also roamed into eastern Utah along the Green River, but for some years they have lived on the reservations of the State, of which there are three. The present population of Indians in Utah is about 3,000.

**An Early-Day Report on the Utes.**—In an old government report, issued in 1854, we find the following description of the Utes:

The Utes are a separate and distinct tribe of Indians, divided into six bands, each with a head chief, as follows: The Tabe-haches, Chief Aug-ka-power-bran; the Cibriches, Chief In-sagr-poo-yah; the Tim-pan-ah-gos, Chief Wah-ka; the Pi-u-chas, Chief Ch-woopah. All speak the same language and are characteristic substantially by the same habits and manners but occupy different localities in their country which is west of the Rio Del Norte and north of the Navajo country.

The Utah is a hardy and athletic Indian, accustomed to endure much hardship and fatigue. They are brave, impudent and warlike and are reputed to be the best fighters in the territory, both as regards skill and courage. They are of a revengeful disposition and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of firearms and are generally well supplied with rifles, which they handle with great dexterity, and shoot with accuracy.

Whilst these Indians use the rifle principally in both peace and war, the other wild tribes in New Mexico rely mainly on the bow and arrow. The male Utahs wear long, braided cues reaching to the ground while the females wear short hair.

**Character of the Utes and Paiutes.**—The Indians of these mountain regions were a sturdy, vigorous race, with long, coarse hair, high cheek-bones, and a rich, copper-colored skin. They were, as a rule, peaceable and friendly toward the whites, and their honesty is proverbial. The story is told that when the good Bishop Whipple, of Minnesota, was among them, he desired to make a trip away to

be gone some days, and asked the chief if the things in his tent would be safe until his return. "Yes," replied the chief, "there is not a white man within a hundred miles." Mr. Smith, of the Indian Service, says that the Utes "are



A Ute Indian

typical Indians. There is probably not a purer type of American Indian living. Honest, virtuous, and free from licentiousness, they are humane and kind to one another. They love their children, and never abuse them by punishing them as white people do. If they seem to us a peculiar

people, they can, nevertheless, teach us many a lesson in keeping promises and honesty."

The Utes and Paiutes are distinctly mountain Indians, fierce and warlike at times, but given to friendliness if treated well. They often did a band of emigrants a good turn, and many a story is told of their sending their scouts with a train of emigrants to direct them over some perilous country. They partook of the sunshine and warmth of the Western deserts, and were of a cheerful disposition. Like all primitive people, the Utes reflected their environment. They loved the mountains and deserts, and sought the waterfalls of the hills and the deep clear streams of the canyons.

**Indian Wickiups.**—The Indians of the Western valleys lived in wickiups, erected on the banks of some stream or spring of water. The wickiups were made of hides or rushes stretched over a framework of poles, with the ground for a floor and an opening at the top. There was little furniture except a bed made of rushes. The Utes and Paiutes have never manifested a desire to live in permanent dwellings until recent years. In the centre of the wickiup was a fire, the smoke of which made its way out through the opening at the apex. With the more sedentary tribes, the wickiup was made of well-tanned skins, particularly of the bear and coyote, and, in the earlier times, the buffalo. Surrounding a cluster of wickiups was a windbreak, constructed of willows and brush. It also served as a sort of palisade for protection from the enemy and prowling animals.

**Food of the Indians.**—In many of the warmer parts of the mountains the Indians raised maize, pumpkins, sunflowers, squashes, and beans. From the seed of the balsamplant they manufactured an intoxicating liquor. The Skull Valley Indians, inhabiting the country west of the Great Salt Lake, lived on grass, seeds, edible plants, roots, and the

flesh of the gopher and rabbit. One of the favorite foods of the Utes was dried bear-meat and venison. After a hunt they brought the large game into camp, singing:

“ Give me my knife, give me my knife,  
I shall hang up the meat to dry.”

The hide was stripped from the fresh carcass of the deer, the meat was cut up into small strips and hung upon frames of horizontal poles to dry. Salt was often used, and in one day the dry atmosphere of the desert made the meat edible. When thus dried, it was known as jerked venison. At the time of jerking meat it was a day of feasting, and the Indians gathered from far and wide around a great bonfire, where steaks of the bear and deer were kept broiling. As soon as the days of jerking were over, all departed for their homes, with a good supply for the winter season.

The clothing of the Utes was at times very scanty. They wore a breech-clout, moccasins, and a blanket, or robe made of the skin of some wild animal, preferably the bear. The men often wore leggings made of buckskin, resembling the white man's trousers, and a cotton shirt. The women wore loose gowns of buckskin, or woollen or cotton fabric, held close to the waist by a girdle. They also had moccasins and leggings. Caps and hats made of beaver skins were used in the winter.

**Major Powell's Description of the Food of the Utes.**— Many years ago (1869–1871) Major John Powell, of the Smithsonian Institution at Washington, explored the Colorado River and the various larger streams that flow into it. This descent of the Colorado through the Grand Canyon is one of the most thrilling ventures we have in American history. He kept careful data of the topography of the country, and described, in his report to the government, the man-

ners and customs of the Ute Indians. Concerning their foods, Major Powell wrote:

They gather the seeds of many plants, as sunflowers and goldenrod. For this purpose they have large conical baskets which hold two or more baskets. The women carry them on their backs, suspended from the foreheads by large straps, and with a smaller one in their left hand, and a willow woven fan in their right. They walk among the grasses and sweep the seeds into the smaller basket, which is emptied, now and then into the larger one, until it is full of seeds and chaff; then they winnow out the chaff and roast the seeds. They roast these curiously. They put the seeds with a quantity of red-hot coals into a willow tray, and by rapidly shaking and tossing them, keep the coals aglow, and the seeds and tray from burning. Then they grind the seeds into a fine flour, the woman grinding at the mill. For a mill they use a large flat rock, lying on the ground, and another small cylindrical one in their hands; they sit prone on the ground, hold the large flat rock between their feet and legs, then fill their laps with seeds, making a hopper of the large rock, where it drops into a tray. I have seen a group of women grinding together, keeping time to a chant, or gossip and chatting, while the younger lassies would jest and chatter, and make the pine woods merry with their laughter.

During the autumn, grasshoppers are very abundant. When cold weather sets in these insects are numbed, and can be gathered by the bushels. At such a time, they dig a hole in the sand, heat stones in a fire near by, put some in the bottom of the hole, put on a layer of grasshoppers, then a layer of hot stone, and continue this until they put bushels on to roast. They are then left until cool, when they are taken out thoroughly dried, and ground into meal. Grasshopper gruel, or grasshopper cake, is a great treat.

**What They Made in Their Homes.**—The men made blankets and clothing of wool, skins, and cotton. Cotton was raised extensively among the Pueblos. Skins were obtained in the hunt, that of the beaver being the most valuable. Bear and buffalo hides were common, and their tanning was carried on to a high degree of perfection.

Bows and arrows were made of hickory and ash woods.

The limb was cut to the required length by pounding and cutting with a stone axe, then the wood was heated on both sides near the fire, thus softening it sufficiently to admit of its being scraped down to the desired length and thickness. The sinew was generally made from ligaments obtained from vertebræ of the bear or deer. The ligaments were split, scraped, and twisted, and then rolled between the palm of the right hand, drawing it away as completed. The ends were generally thinner than the middle. At times the bow was beautifully decorated and polished. The wood intended for the arrows was gathered in the autumn and made into bundles of sticks about two feet in length. They were hung in the top of the wickiup to dry for the winter. The Indians obtained arrow-heads of iron points of the trader, or made their own points of flint or the horn of the elk.

“They shoot mountain sheep and deer with their bows and arrows, and obtain rabbits with arrows and nets, their nets being made of fibre from a native plant. A net one hundred yards long is not exceptional. They have circle hunts and drive great numbers of rabbits into the snare, where they are shot with arrows.”

**Folk-Lore and Traditions.**—Our native Indians have their folk-lore and traditions, as other Indians have. Some of the legends are very beautiful and take rank with those of the ancient Greeks or the peoples of early mediæval times. The charm of their stories is well shown in this legend which Washakie, one of the old Shoshone chiefs, told the whites one day around a fire near the banks of the Jordan River. Some of the citizens had gone to see him in his wickiup, and to carry him food, and he entertained them with the following story about his forefathers:

Many, many moons ago, when the antelope and buffalo roamed upon the plains, and all the Indians had happy homes along the

rivers and in the forests, the Great Spirit sent them much food and beautiful gold and trinkets. This, in time, made them very proud, and they began to forget the Great Spirit as they fought for one another's homes. The rivers were crimsoned with blood at times, for the battles among them were many. One day their Great Ancestor came from the islands of the Great Blue Sea (the Great Salt Lake) and told them that they should fight no longer. They should smoke the pipe of peace and desire only to know the Great Spirit. The Indians threw away their gold, and sought happiness in thought. The Great Spirit became very watchful and loving of his children. The earth soon brought forth in abundance, and the trees and the flowers all remain to this day. And this is why the valleys of these big hills are so beautiful.

**Legend of the Gulls.**—We revere the gulls, for they saved the wheat-crop in the spring of 1848. The gulls have been known to the Ute Indian for ages. These birds were inmates of the home of the Great Spirit, which was an island in the Blue Sea toward the setting sun. Their color was of the clouds—gray and white—for where animals live, their color partakes of the nature of their surroundings. So with the gulls. They came from the snow and cloudlands beyond, and were always regarded as birds from the mystic world of the Great Spirit. There is a legend which gives the origin of the gulls:

Some people in a boat desired to go around a point of land, which projected far into the water. As the water was always in a violent commotion under the end of the point which terminated in a high cliff, some of the women were requested to walk over the neck of the land. One of them got out with her children in order to lighten the boat. She was directed to go over the place, and they promised to wait for her on the other side. The people in the boat had gone so far that their voices, giving the direction, became indistinct. The poor woman became confused, and suspected they wanted to desert her. She remained about the cliff constantly crying the last words heard. She ultimately changed into a gull, and now shouts only the sound, "Go-over-go-over-oover, oover."

**Wisdom of Utes.**—Like all Indians, the Utes and Paiutes have ideals of life. Not only do they believe in government, but every tribe has its head man or chief. In some instances women are admitted to their councils. They believe in praying to the Great Spirit, and death to them means the passing over to the happy hunting-grounds to their forefathers. They express their faith in the Spirit in wise sayings. A proverb among the Utes is: “Do not murmur when you suffer in doing what the spirits have commanded. For a cup of water is provided.” And another: “What matter who kills game, when we can all eat it.” The Paiutes have a doctrine among them that at one time the earth was one great hunting-ground, and the Great Spirit dwelt with the Indians and made them all happy by leading them to the hunt where buffalo and antelope roamed by millions, and seeds and berries grew in great abundance. But a dark day came, and the Great Spirit went away, and the Indians began to fight, and are fighting among themselves still. But some day the earth will be made new, and snow will come and cleanse all things. They believe in the doctrine of a new earth, and sing:

“The whirlwind, the whirlwind!

The whirlwind, the whirlwind!

The snowy earth comes gliding, the snowy earth comes gliding:

The snowy earth comes gliding, the snowy earth comes gliding.”

**Washakie, Friend of the Whites.**—In the early days of our history, a Shoshone chief named Washakie became noted for his friendship toward the whites and as a warrior against his tribal enemies. He lived with his band in western Wyoming, but often led his warriors into Salt Lake City, and, receiving food from the whites, would assure them of his friendship, in which he was always sincere. During the fifties, when emigrants passed in large companies through



the Shoshone country in Wyoming, Washakie and his people exercised great forbearance, and often aided the pioneers in recovering strayed or lost stock and in crossing dangerous rivers. So friendly and helpful was he, that one time 9,000 emigrants signed a paper commending him for his kind treatment. For years he was in the employ of the American and Hudson Bay Companies, and he learned all the trails of the Rocky Mountains and the characteristics of the various Indian tribes. One time when Washakie was visited by James Brown, a pioneer of Utah, the old Indian chief told about his ancestry and why the Indians had lost their hunting-grounds. He said to his warriors:

You are all fools; you are blind, and cannot see; you have no ears, for you do not hear; you are fools, for you do not understand. These men are our friends. They have not got forked tongues. They talk straight with one tongue, and tell us that after a few more snows the buffalo will be gone, and, if we do not learn some other way of getting something to eat, we will starve to death. Now we know that this is truth, for this country was once covered with buffalo, elk, deer, and antelope, and we had plenty to eat and also robes for bedding and lodges. Our women and children cry for food, and we have no meat to give them. The time was when our Father who lives above the clouds loved our fathers who lived long ago, and his face was bright and he talked with our fathers. Then they were wise, and the Great Father talked good to them; but after a while our people would not hear him, and they quarrelled and stole and fought, until the Great Father got mad, because his children would not hear him talk. . . . We can make bows and arrows, but the white man's mind is strong and light. After a while the Great Father will be mad no more, and will turn his face to us, then our minds will be strong like the white man's and we can make and use things like he does. X

Washakie died in February, 1900, and was buried with military honors in the cemetery at Fort Washakie, Wyo. A monument has been erected over his grave. Says one of the pioneers of Utah: "Washakie was a great and good chief,

and helped many companies of emigrants on their way to Utah. He was always our friend, and when he came to the city we made him and his followers welcome, and whenever he left he gave his assurance that 'Washakie and men would always love Mormon pioneers.' "

**Where Dwell the Indians To-day.**—Most of the Utes and Paiutes are gathered on the three government reservations in Utah and Colorado. The children attend school, and the parents are taught agriculture and home-building. A few of them have large farms, and are raising wheat, hay, sheep, and cattle. Many noble missionaries have gone among them and taught them the Bible; and the Episcopal Church of Utah has maintained missionaries on the Uintah reservation for many years, where they have done good work and have taught the Indian children the fundamentals of Christian morals. But with all the training they receive, the Indians still retain their old ideals, and it is hard for them to change their customs to the ways of the white man. They sing the song of their fathers:

“For the fires grow cold, and the dances fail,  
And the songs in their echoes die;  
And what have we left, but the graves beneath,  
And above, the waiting sky?”

## CHAPTER III

### THE PEOPLE OF LONG AGO

**Our Ancient Cliff-Dwellings.**—Far off in the dark and sullen box canyons of the Southwest are buildings that have been inhabited by a people of a remote age. How long they have been there no one knows; who the people were that inhabited them is a mystery. Cliff-dwellings are not only found in New Mexico, Arizona, and Colorado, but in the box canyons of San Juan County, Utah, as well as in the valley of the Rio Virgin in the southern part of the State. Besides the cliff-dwellings, the Southwest is covered with the ruins of pueblos or villages that were inhabited by an ancient people. In Utah these pueblos are found in nearly all the important valleys, and extend northward as far as Brigham City in Box Elder County. Near Nephi, Utah, are over twenty pueblos, none of which has been dug out, nor the contents preserved. All the ruins suggest a problem in history, and it is only within the last few years that ethnologists have studied these ruins and tried to give facts concerning them.

**A Ruin of San Juan County.**—The cliff-dwellings of Utah are less high and imposing than those of the Mesa Verde in Colorado, but they have a natural beauty, and indicate distinctly a well-developed social life and government. The canyons, deep and rugged, were chosen by a race of people as the place where they might build their homes and find water accessible during the summer days. Near the town of Blanding, formerly Grayson, in San Juan County, is a well-preserved ruin. Located in a large cave, seventy feet above the bed of the canyon, it is very impos-

ing as it nestles away in a great opening that Nature has provided. The ruin has nineteen rooms and four khivas, and seems to have been divided purposely into two parts. Between each part a wide space leads back into a smaller cave. Each part has two khivas. The rooms were used by families to live in, and the smaller chambers were storage-rooms. In close proximity to this ruin were a number of smaller ruins, consisting of one or more rooms. They all indicate the existence of a social order of some kind, and that the people were held together by community interests. The thickness of the walls varies from fourteen to eighteen inches. The inner walls were composed of wickerwork covered with mud; the outer ones of rocks, many of which were faced. The coursing in most parts was regular, and some rubble-stones were used in the mud and mortar. Cedar posts supported the roofs. Each khiva contained the usual altar-stone, and before it was a cemented circular place for the ceremonial fire, indicating that the people had a sacred cult of some kind. The khivas were sacred palaces, and only certain people could enter them. All khivas are pretty much alike, and their construction and arrangement possess great interest for us. The khivas in the ruin just mentioned measured twelve feet in diameter. Before the altar burned the sacred fire, and the large cement bowl suggests the question as to whether or not it was a sacrificial bowl. These holy places were undoubtedly connected closely with the political life of the people, but whether or not they indicate a complete religious organization is a puzzling question. These people seemingly had no idols, but what the outward form of their symbols was we cannot answer. Of greater importance than all else is the question: What ideas were associated with the khiva ceremonial in the minds of the people? The whole thing suggests much, not only in reference to religion but to magic and divination.



Ruins of the Cliff-Dwelling, near Grayson, San Juan County, Utah

The smaller rooms of this ruin were used for the storing of grain and nuts, fruits and vegetables. Below in the canyon are many strips of flat land, which, watered by irrigating ditches, produced corn and pumpkins in abundance. The places chosen for the building of the houses were generally contiguous to a good soil and level plot of ground, as well as a place for water-supply. The traveller to Blanding may easily visit the ruins near the town limits. Many of them are in Westwater, and are all easy of access. Looking out from the great cave, which contains the ruin about which we have just written, one is thrilled by the beauty of the scene: the yellow and crimson glow of the sunset, the green farms stretching away to the distance, the rocky gorges where great floods rage when the summer rains come suddenly. One wonders about the mysterious ages of long ago, and the thoughts and joys and sorrows of the people who had their problems of daily life to solve on this very spot, when they were on the stage of action. Can we not feel that their secrets, like those of all prehistoric peoples, will yet be given us?

**Adolf Bandelier's Theory.**—Some authorities believe that the cliff-dwellings were only temporary quarters located near cultivatable fields. Mr. Bandelier, one of the leading American archæologists, suggests that many settlements might be established during long periods of peace. But eventually the settlement would be abandoned as the population sought new hunting-grounds or new soil for tilling. The cliff-dwellings may have been used as temporary quarters during the cold seasons, and the more important village life may have been in the canyons contiguous to the cliffs. In one place we found a pueblo of nine rooms, and not far away many more, all buried. An entire village was there at one time, and for ages the Indians and the white men have had their trails over these homes, which have only recently been

discovered. Three general opinions have been advanced by scholars as to why the ancient dwellers of the Southeast went into the cliffs to live. First, the people may have been harassed by powerful enemies, and went into the cliffs to avoid their foes; second, they represented a stage in the history of the development of the pueblo life; and third, these places were used for quarters only as various circumstances would require. It was, possibly, a land of wild animals, such as the bear, deer, lion, wolf, and against these foes the people would need protection. I am told by many of the Indians that ages ago the country was infested by the bear and other wild animals, which were natural enemies to the inhabitants of these parts. One of the pioneers of Monticello says that when he settled in San Juan, some thirty years ago, the country was full of wild game, and many bears and mountain-lions were killed by him.

**Daily Life of the Cliff-Dweller.**—The cliff-dwellers spent their time in hunting, making domestic utensils, digging their small gardens, and irrigating the maize, squash, and beans. Their food consisted of corn, pumpkins, squash-seeds, and pine-nuts. These composed the principal vegetable diet of these people. Meat supplemented the vegetable diet, and they prepared their food with fire. Salt was possibly used, for near Bluff are salt-springs, and the Indians tell us that to these springs went their forefathers from remote parts. They used the hand-mill and crushing mortars, but at first their implements were the natural objects of Nature. Many beautiful specimens have been found which indicate a well-developed state of stone craft. Among these are tools, implements, and utensils such as axes, metates, mortars and pestles, hammers, spatulas, spear and arrow heads. We found a number of quarries from which the ancient peoples obtained flint and chalcedony, the latter being specially easy to chip. In Allen Canyon flint in the

large boulders, lying in the bed of the canyon, is very common. With the use of larger pieces of flint rock, we chipped pieces into the forms of arrows. Many of the metates found were large granite stones and exceedingly hard. In some instances the grain of the rock was fine and capable of taking a degree of polish. The physical features of a country are always the basis of people's economic life. In the warmer climes of Utah the aridity of the country would make it imperative to store water. Near Bluff are a number of old reservoirs, which were sometimes covered in order to prevent the water from evaporating. Water was carried into the dwellings in ollas and large earthen pots.

**Their Pottery.**—Splendid specimens of pottery have been found in the San Juan cliff-dwellings, as well as near St. George, Parowan, and Fillmore, Utah. Other districts in the State have yielded well-made pots and pitchers. Two general types of pottery are prevalent in Utah, the coiled and the black and white ware. While it has been thought that coiled ware was the first, and therefore the most primitive type of pottery, yet the specimens found in the southern part of the State are exceptionally well made. One of the most beautiful coiled vessels ever found was discovered in the valley of Epsom Creek, in southeastern Utah. It was made of a paste of gray sand, tempered with sand. The neck of the vessel is "high and upright," and the diameter is eighteen inches at its greatest circumference. The inside is smooth, the walls are thin—about one-fourth inch in thickness—and the coils neatly laid and indented. (Holmes: *Pottery of the Ancient Pueblos*.) The most notable collection of coiled ware ever made in any one locality was from a dwelling site near St. George in Washington County. Doctor Holmes, in writing of these, tells about opening a mound about three miles north of the city, on the Santa Clara River. The pueblo was less than ten feet



in height, and covered about half an acre. In cleaning out the ruin many skeletons and splendid vases were brought to light. Most of these are in the National Museum at Washington. Says Doctor Holmes:

It is thought that the inhabitants of this place, like many other primitive peoples, buried their dead beneath their dwellings, which were then burned down or otherwise destroyed. As time passed on and the dead were forgotten, other dwellings were built upon the old sites, until quite a mound was formed in which all the less-perishable remains were preserved in successive layers. Following the customs of most primitive peoples, the belongings of the deceased were burned with them. Earthen vessels were found in profusion. With a single body there were sometimes as many as eight vases, the children having in this respect been more favored than the adults.

Along the Rio Virgin as well as the San Juan River black and white ware is found in abundance. Associated with the white ware is the red ware, in forms and shapes and designs like the white ware. Bowls, bottles, ollas, vessels with handles and peculiar life forms have all been found, together with a number of mugs rather beautiful in shape. Many of the bowls are large and handsomely finished, with surfaces whitened and polished. The handled cups suggest something of the ladles and spoons used in those ancient days. Pottery was used for cooking, storing meals and corn, and carrying water; and in some instances for burying little children large ollas were used. We found a number of animals made in clay, and one interesting specimen taken from the ruin near Blanding was a little badger. This was a fetich.

These people felled the trees by burning and with axes. They used the pine, cedar, and cottonwood, and in some instances the trunks of trees were split and hewn. Roots were dug for food, and the study of roots alone in southeastern Utah is yet to open an interesting and instructive

field. Roots of various kinds were gathered and made into fibre, from which basketry, textiles, and rope were manufactured. From roots, dyes were made, as well as medicines and poisonous substances. The stems, leaves, and the inner and outer part of plants and trees were also used in the manufacture of textiles; and the skins and tissues of animals afforded good material for clothing, food receptacles, and utensils. In some parts of the Southwest cotton was extensively cultivated, although it was possibly used but little, if at all, by the cliff-dwellers of our territory.

In the autumn the people must have had their busy times in harvesting and gathering corn, pumpkins, and gourds. Acorns were gathered and with corn stored away in the large earthen pots. We can imagine these people having their feast-days in honor of the forces of Nature, something as the ancient Germans had. They hunted, trapped, and cooked their meat. They skinned the captured animals, and made houses and clothing. They sewed with sinews, and worked berries, bones, and teeth into useful and durable articles. The feathers of the turkey and wild chicken were woven with yucca twine into clothing.

**Mount at Paragoonan.**—A few years ago the Smithsonian Institution sent men out to dig out a ruin in the town of Paragoona in Iron County. In this work the Government was aided by the department of archæology of the University of Utah. As a result of the work a mound of nineteen rooms was exhumed, and many hundreds of specimens preserved, which showed something of the life of the people who lived there. The house was built of adobe, and the wall averaged about ten inches in thickness. While no complete wall was found, it is believed that the height was not over four and a half feet, or perhaps five. Mud plaster was ordinarily used in smoothing the inner faces of the walls, but it is sometimes apparent that the freshly laid

adobe was merely dampened with water and surfaced over, obliterating all traces of joints. Working in this way, using their bare hands, and with no tools other than crude bone and stone implements, the ancient artisans finally brought the new wall to a satisfactory height. A number of wooden beams were then laid a foot or more apart and across the shorter dimensions of the room; above and at right angles to them smaller poles were placed, with willows and brush, grass and clay, in succession, completing the roof. The resulting cover was fairly tight but extremely heavy; it successfully turned most of the winter's storms, and required repair only two or three times a year, following the rainy seasons. Windows for the admission of light and air were unknown—aboriginal peoples seldom worried about ventilation or lack of it—and the only entrance to the room was a hole through the roof, an opening which was closed at times by a large, thin stone disk.

The primitive masons of Parowan Valley had adapted to their needs the most available material for building of their environment; they constructed houses which met their principal requirements, and yet these houses had at least one defect which their builders seem not to have overcome. It is apparent that the roof beams did not protrude far beyond the outer surface of the sun-dried mud walls, and consequently furnished scant protection for them. In seasons of rainfall the water which accumulated upon the flat earthen roof soaked through or ran off the edges and down. (Neil M. Judd, in *Smithsonian Report*, vol. 70, 3.)

**Far Removed from Our Life.**—What could have been the daily life—the work, cares, joys, worship, and dreams of these ancient peoples? Their homes to-day remind one of a stage in some large theatre. The scenery is all there, but no players. Now and then the explorer frightens an eagle from its nest, or a snake glides away from some dark recess.

As you look into the rooms and the khivas of the dwellings you wonder if the old inhabitants really lived lives that had any meaning whatever. In our present-day manner of doing things, of living in homes with electric lights and heat, with street-cars and railroad-trains and automobiles to carry us from one end of the world to the other, it is hard for us to imagine the lives of those people of the long ago. They have left us no literature or art except that expressed in their pottery. We ask again: Did they have dreams of a higher life; did they have a moral code; were they a happy people, loving their children and parents, and worshipping their God? An answer comes to these questions in the words of the Indian Charles Alexander Eastman (Odiyesa), who has written interestingly of the SOUL OF THE INDIAN. What he says of the red man of this age applies, I think, to the ancient man of the cliff-dwellings. Says he, in speaking about the soul of the Indian:

*R* The original attitude of the American Indian toward the Eternal, the Great Mystery, that surrounds and embraces us, was as simple as it was exalted. To him it was the supreme conception, bringing with it the fullest conception of joy and satisfaction possible in this life. The worship of the "Great Mystery" was silent, solitary, free, and self-speaking. It was silent because all speech is of necessity feeble and imperfect; therefore the soul of my ancestors ascended to God in wordless adoration. . . . There were no temples or shrines among us save those of Nature, and our faith was not formulated in creeds. My people always had a deep consciousness of the divine.

The Indian youth went through a religious ceremony when he became of age. Having first prepared himself by means of purifying bath and cast off as far as possible all human or fleshly influences, the young man sought out the noblest height, the most commanding summit in all the surrounding region. Knowing that God set no value upon material things, he took with him no offerings or wore no clothing save his moccasins and breech-clout. At the solemn hour of sunrise he took up his position overlooking the glories of

the earth, and facing the "Great Mystery," he remained naked, erect, silent, and motionless, exposed to the elements and forces. Sometimes he would chant a hymn without words, or offer the ceremonial "Filled pipe." In this holy trance or ecstasy, the Indian mystic found his highest happiness, and the motive power for his existence.

## CHAPTER IV

### WHEN THE GREAT BASIN BELONGED TO SPAIN

**Spaniards on Edge of Great Basin, 1540.**—Long before the settlement of the English colonists at Jamestown, Va., or the coming of the Pilgrim fathers to the coast of New England, Spaniards crossed the Rio Grande and entered and founded settlements within the present confines of the United States. They discovered the Grand Canyon of the Colorado in 1540, and possibly came as far north as what is now the State of Utah. From the time when Cortez conquered Mexico, in 1520, his followers had heard from the Indians about the many rich lands "toward the snows." In fact, so enthusiastic were they for the possibilities of lands where gold in abundance might be found, that many daring adventurers struck off into unknown paths, only to find nothing but great deserts and wastes, and finally to die among the Indians, or perish in the sands of the parched and arid plains. These Spaniards were in a sense crusaders. They hoped to convert the Indians, to find gold, and satisfy their love for adventure.

**Coronado and Cardenas.**—In 1540, Coronado, one of the most noted Spanish officials, set out from Mexico with the avowed purpose of continuing northward until "the wealthy fields of gold should reward him for his trouble." His was a magnificent command for that day and time. After many months he reached the Seven Cities of Cibola, in what is now New Mexico, and there took the Indians captive, and again listened to their stories of fabulous wealth that lay to the far northwest. He despatched one of his lieuten-

ants with twelve men to explore to the north and west, and to find the river that "cut great chasms into the earth, and where no man had ever crossed because of its enormous size." Cardenas entered the Colorado River country. How long he remained we do not know, but his description of the country leads us to infer that he learned much about the Colorado and its tributaries, after which he returned to Cibola and reported to Coronado. The account of his journey is interesting, and is found in the narrative of Castanada, the historian of the Coronado expedition. The following is a translation of the account of the trip of Cardenas to the Colorado:

Cardenas set out with twelve men to see the great river of the west. . . . They started loaded with provisions, for they had to go through a desert country before reaching the inhabited region, which the Indians said was more than twenty-four days' journey. When they had gone twenty days they came to the banks of the river, which flowed between them. This country was elevated and full of low, twisted pines, very cold, and lying open toward the north, so that this being the warm season, no one could live there on account of the cold. They spent three days on this bank, looking for a passage down to the river, which looked from above as if the water was six feet across, although the Indians said it was half a league wide.

Cardenas passed on up the south bank of the river, and possibly came into the present confines of Utah, but of this we are not certain.

Coronado's account of his journey was discouraging to the viceroy of Mexico, and it was some years before exploration and colonization were again attempted in the country beyond the Rio Grande by the government of Spain. However, with the colonization of the Rio Grande by one Onate, in 1603, Spaniards constantly went northward, and when Santa Fe was established as the terminus of the Span-

ish trail from Vera Cruz, they explored the defiles of the mountains, and obtained precious metals from the Indians, and bartered for the Indian children.

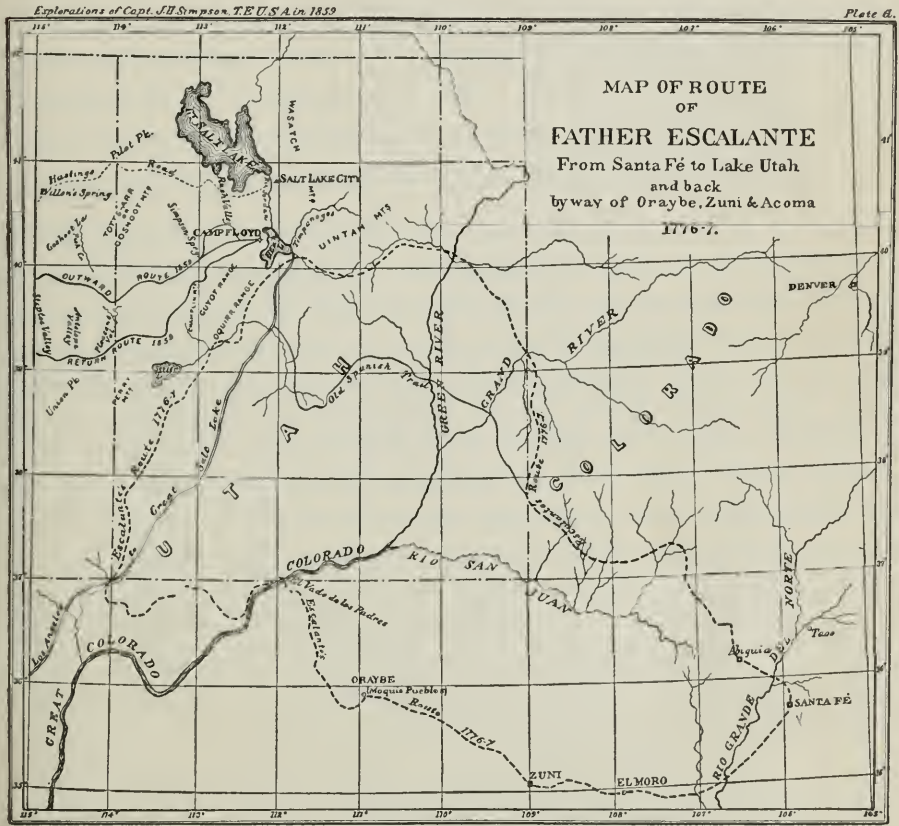
The Great Basin remained an unknown land. The old missionaries wrote about the "tremendous desolation" of this land, where "sun-scorched and wind-tanned bands of Indians hunted the wild beast and warred upon one another." It became the dream of the priests to carry the Gospel of Christ to these native people. The missions of California were thriving centres for the natives, and Monterey on the coast was a port of entry for supplies from Mexico and the Philippine Islands. But should not Santa Fe and the missions of the coast be connected by some trail? So thought the padres, and among those who were sure a route could be found was the Franciscan priest Father Velez Escalante. On June 29, 1776, by request of the governor of New Mexico, Father Escalante and Father Dominguez met at Santa Fe and decided upon an expedition that should open a trail to Monterey by way of the Great Basin. The undertaking was hazardous, but those old Spanish priests were very courageous, and had great faith in God.

**Escalante Explores Utah, 1776.**—In July, 1776, Escalante with his companions set forth from Santa Fe and made their way through the Indian villages to the north of that city. In a few days they reached the present confines of the State of Colorado. Bearing off to the northwest, they crossed the headwaters of the San Juan River, and then almost due north to the Grand and White Rivers in western Colorado. Turning west, the party reached the Green River September 13, and named the place where they camped on "The Plain of the Holy Cross." After a day or two of rest they continued their journey. Escalante carefully noted the geography of the country along the entire route.

He called the Green River the Rio Buenaventura. Leave-



ing the camp on September 13, the party pushed on to the Uintah River, thence on up the Duchesne, "sometimes wading the river bed, and again climbing the hill along its border." Following a trail along the foot-hills of the Wa-



Map showing the Route of Escalante

satch, the Spaniards reached the top of the divide which separates the waters of the Colorado River from those of the Great Basin. This spot was somewhere near the headwaters of Thistle Creek, a branch of the Spanish Fork River. On September 22 they camped at "San Lino," which is almost on the site of the present town of Indianola on the

Denver and Rio Grande Railroad, which runs into San Pete County. Following on down the Spanish Fork, the party first looked upon Utah Lake (September 23), and on the morning of the 24th they made camp about two miles north of the present city of Spanish Fork. The next day the camp was moved to the American Fork River, and here Escalante talked to the Indians on Christianity, and explained to them the meaning of the cross. A large number of the natives gathered, and this meeting is the first incident recorded in our State's history of Christian missionaries teaching Christ to the native red men. The account of this interview, as described by Escalante, is very interesting. Think of the setting of it! On the American Fork River, not far from the banks of Utah Lake, Mount Timponogas in the northeast looking down upon them, and the Wasatch Mountains sending forth its streams into the valley and thence to the lake! The country must have been beautiful, for it was early autumn, and the oaks and quaking aspen and cottonwoods were crimson and gold. The hazy atmosphere and the loneliness of the surroundings must have been impressive to the Spanish priests. For the first time in the history of this Great Basin the representatives of civilization were face to face with the children who lived near to Nature, and who had never known or dreamed of the world of culture. The Indians promised the Spaniards guides for the rest of the journey, and even assured them that they, the guides, might go with them to their own country, and while the country was not well known to the natives, the guides could inquire the way to go of the different tribes along the route. Escalante, in telling his feelings about this interview, says:

This expression of great sincerity, so clear and to the purpose, filled us with great joy, and completely assured us that without the least deceit, and with perfect spontaneity and free-will, moved by divine grace, they desired and would accept Christianity. . . .

We now decided to proceed on our journey the following day for the settlement and port of Monterey.

**The Great Salt Lake.**—Escalante describes the Utah Valley, telling about the rivers, Indian villages, varieties of wood, and the lake called by the Indians Timpanogo, near which the party camped. What is now the Jordan River he called the Rio De Santa Ana. He then wrote about the valley to the north, which, of course, is the Salt Lake. From his journal we quote one of the most interesting parts:

The other lake with which this one communicates is, as they informed us, many leagues in extent, and its waters are noxious and extremely salt, so that the Timpanogotzis asserted to us that when any one rubbed a part of his body with it he would feel an itching sensation in the moistened part. On its borders, they told us, there dwelt a numerous and peaceable nation, called Paguampe, which, in our language, means throwers or slingers (*echizeros*), which nation speaks the Comanche language, and live upon herbs, drink at the springs and streams of good water that are found around the lake, and have their huts of "sacate" and earth (which must be their roofs). They are not considered enemies by the Timpanogotzis—so it was said—but ever since a certain time when they came together, and a man was killed, there has not been the same good-fellowship as before. On this occasion the Timpanogotzis entered by the extreme point of the Sierra Blanche (which is the same as that where they are) by a route north quarter west from their country, and by this same route they say that the Cemanolos also make their entrances, which do not appear to be very frequent.

The Spaniards remained but a day or two in their camp on Utah Lake, and then continued their journey, going in a southerly direction, passing through the valley where Spanish Fork, Nephi, and Juab are now located, and over the divide to the Sevier River, which Escalante called the Santa Isabel.

Moving on across the Sevier desert, they suffered much for the want of water, and possibly the party would have

perished had friendly Indians not guided them to the banks of the Santa Isabel again. "We preached the Gospel to them," says Escalante, "and we made the message as plain as we could with the aid of an interpreter. . . . We bade good-by to them all, especially to the chief, and they took our hand with great tenderness and affection. We had only just left them, when they all, following the example of their chief, began to jump up and cry and shed tears, and even when we were a long way off we could still hear them lamenting. Poor lambs of Christ, wandering about for want of light. They so moved us to compassion that some of our companions could not restrain their tears."

Where the Beaver River enters the Sevier, Escalante called it "The Meadow of the Gateway." It was now that the Laguna guide became displeased and left the party. He had been a faithful Indian, but knowing how far he was from his tribe, it is possible that he feared going farther with the party, and wished to go back to his people. Be that as it may, the Spaniards were left without a guide, and the country they were about to traverse was a "veritable wilderness."

October had come, and the nights began to grow cold and stormy. By October 8, the journal says that "winter had set in with great vigor, and all the mountain ranges that we could see were covered with snow." It was now that the Spaniards decided to return to Santa Fe instead of trying to reach Monterey. Continuing their journey, they passed on through Cedar Valley, down the Virgin River. After twenty-three days of wandering over the rugged country, they reached the ford of the Colorado River and crossed. This crossing was undoubtedly near the present "Lee's Ferry." They reached the Moqui villages on November 24, sick and exhausted. The party arrived at Santa Fe, January 2, 1777.

**The Old Spanish Trails into Utah.**—As early as the year 1830 a trail was blazed from Santa Fe to California by way of the old Indian pueblo Taos, and through Utah. In that year three parties of trappers and traders, under Wolfskill, Jackson, and Ewing Young, journeyed from Taos to Monterey, and from that time on traders went over the trail until the advent of the stage-coach by way of Tucson, Arizona, in 1854. The trail was really an extension of the old Santa Fe trail from the Missouri River, which was opened in 1822. From Santa Fe it went northwest to the Indian pueblo of Santa Clara. Crossing the Colorado State line, it bore off to the west along the Delores River. It crossed the Grand and Green Rivers. By way of the Price River the trail struck the headwaters of the Sevier River, and thence into the Great Basin. From here southwest it went through southern Nevada and into California by way of the Mojave Desert. It was the road taken by General John C. Frémont when he was returning eastward from his exploration of the Great Basin in 1843–1844. From the report concerning the Indians, and the manner in which they spoke Spanish, it is very evident that the Spaniards used it often and traded with the natives.

While Spanish institutions were established in the Southwest, Arizona, and New Mexico, they were never established in the Great Basin, due possibly to the fact that the distance was so far from Santa Fe. With the exception of the missions in California, all of which were along or near the coast, Spain's influence among the natives was not very great west and north of the Colorado River.

## CHAPTER V

### THE FUR-TRADERS OF THE WASATCH

**Who the Fur-Traders Were.**—When the American colonists had become free from England, and the government of the United States had been organized, American merchants became interested in the fur trade, particularly after a noted seaman—Captain Grey—had gone to the mouth of the Columbia River and had learned from the natives about the great number of fur-bearing animals in that part of the country. Fur companies were organized at the beginning of the century, and men trapped the streams of the Far West for peltries. After Lewis and Clark made their overland journey of discovery (1804-1806), Americans became interested in the headwaters of the Missouri River, and it was not long before fur-traders were making their way into the wilds of the Rocky Mountains, and later over into the valley of the Columbia River, where they trapped for the beaver, the most noted fur-bearing animal of the time. Americans were compelled to compete, however, against the most powerful fur company in the history of the world—the Hudson Bay Company—as well as the Northwest Fur Company. These companies had penetrated the far West at the beginning of the nineteenth century, and had staked their claim to the Pacific Northwest, now Oregon and Washington.

It was quite natural that sooner or later American companies should enter the field. St. Louis and Independence were on the frontier, and were the outfitting places for many years for the traders who went to the far West. Such men were Peter Skene Ogden, William Ashley, Jede-

diah Smith, Etienne Provost, William Sublette, Ross Cox, William Henry, "Jim" Bridger, and Kit Carson.

In search of furs and adventure, these hardy explorers



Monument to James Bridger, Discoverer of Great Salt Lake

followed the Indian trails into the canyons of the Rocky Mountains, and blazing new trails through the canyons, they entered the Uintahs and the Wasatch. Floating their

canoes on the turbulent waters that flow into the Colorado, they built Fort Crockett, near the "Flaming Gorge" of the Green River, which was the first settlement of white men in Utah.

From Fort Crockett went the guide and pathfinder, Kit Carson, to guide Frémont in 1843, and at this place Jedediah Smith, the knight errant of pathfinders, was with William Ashley in 1825. Carson, Smith, and Ashley played a great part in exploring the canyons and valleys of the Wasatch Mountains. Smith was killed by the Indians on the Cimarron Desert in 1831, while Ashley lived many years, was elected to Congress from Missouri, and died a wealthy man. The three other men—Bridger, Provost, and Ogden—came to know this great West long before the advent of the pioneer and colonizer.

**The Rocky Mountain Fur Company.**—You will recall that the Green River, rising in the western part of Wyoming, flows almost due south through eastern Utah until, with the Grand, it becomes the Colorado River. The valley of the Green River was known to be a splendid place for the trapper, for the beaver were found by the thousands throughout the valley and its tributaries. In the autumn of 1824 Ashley, with a party of trappers, set out for the Green River, where he made camp until the following spring. Becoming interested in the river itself, and its many branch streams, Ashley attempted to explore the stream. It was the accepted belief at the time that the Green River emptied into the Gulf of Mexico.

In this undertaking Ashley was unsuccessful, but he was convinced more than ever that he was in a country rich in furs. With Etienne Provost in his party he made his way westward in 1825 across the Wasatch Mountains to the Salt Lake Valley. Here Provost had been the year before. Ashley explored south of the Salt Lake Valley as far as the



Sevier Lake, which was called Ashley Lake from that time on. Completing their explorations, the party turned north to the annual rendezvous in the Green River Valley, going by way of Cache Valley, where Ashley and his men met Peter Skeene Ogden in command of a company of Hudson Bay trappers. Chittenden says:

They were in possession of a large quantity of beaver fur variously estimated at from seventy to two hundred thousand dollars' worth. These furs, through some transaction not now positively known, came into Ashley's possession at an insignificant price—by voluntary sale to Ashley to relieve the latter's necessities.

The furs proved of great worth to Ashley, and after going to the summer camp on the Green River, he returned to St. Louis. Here he remained during the winter, and in 1826, with a company of men, proceeded up the Platte to the Green River, thence to the Salt Lake Valley again, bringing with him a cannon, which was the first wheeled vehicle ever brought to this part of the country. In July of that year Ashley sold out his interests to Smith, Jackson & Sublette, and went back to St. Louis, where he became interested in politics, and served his State in Congress for two sessions. He died in 1838.

**Rocky Mountain Fur Company under Smith and Others.**—The Rocky Mountain Fur Company continued under the direction of Smith, Jackson & Sublette until 1830. Operations were confined to the Yellowstone, the upper Missouri, and Pieres's Hole. A rendezvous was made in the Big Horn Basin in present Wyoming, and one of their most noted guides was "Jim" Bridger, who became better known later in the westward migration of the Americans to the Great Basin for settlement.

**Etienne Provost.**—A class of fur-traders that came to know this western America were French-Canadians, who

not only carried on the trade for themselves but were in the employ of the Hudson Bay and the Northwest Fur Companies in the early part of the nineteenth century. They were the "Coureurs de Bois," and it is quite evident that they preceded the English fur-traders into the far West. When Lewis and Clark made their way across the Rocky Mountains in 1805, they came in contact with these Frenchmen, and one Charbonneau, with his Shoshone wife, Sacajawea, was a guide over the Rocky Mountains for the expedition. The Rockies were called the "Montagnes Rocheuses," a name given them by the French trappers long before the American traders came into the West.

One of these French "Coureurs de Bois" was Etienne Provost, who, according to Major Chittenden, discovered South Pass, and was one of the first white men to see the Great Salt Lake. When the Rocky Mountain Fur Company was organized in 1822 by Henry and Ashley, Provost was with the command of Henry, who ascended the Missouri. A fort was established at the mouth of the Yellowstone, when Henry sent Provost with a detachment of men to reconnoitre the Southwest. The story is told of Provost that a Snake Ute named Mauvaise Gauche visited the trapper on the banks of the Provo River, near Utah Lake, and after stacking arms and smoking the "peace-pipe," the Indian gave a signal, and his men massacred most of Provost's command. The trapper made his escape, however, and we next find him, with Ashley as his captain, in the Green River Valley. The next year, 1825, he led the Ashley party to the valley of the Great Salt Lake. The two men explored the valleys southward as far as Sevier Lake. After a life of adventure and discovery, Provost died in St. Louis in 1850.

**Peter Skene Ogden.**—Peter Skene Ogden, for whom Ogden City is named, was one of the most remarkable trappers we have in Western history. His father was a noted judge in

Montreal, and his son was educated in the law, but gave up the profession and enlisted in the fur trade. He made his way to the far West in 1818, and finally arrived at Fort Vancouver, on the Columbia River, where he entered the employ of the Hudson Bay Company. The story of his work has been only partly written, but his journal of 600 pages of foolscap paper is preserved in the offices or archives of the Hudson Bay Company in London. Ogden's first venture was among the Flatheads on the upper Columbia. Because one of his men had offended the chief of this tribe over a horse, Ogden was to be shot. "What?" said Ogden. "Do you think a white man fears to be shot? Shoot!" and he bared his breast to the pistol-point. "He brave man," said the chief, and instead of being shot Ogden was freed, and married the chief's daughter—Julia Mary.

Into the country southwest of the Columbia went Ogden on four successive trips for the Hudson Bay Company. With him were French-Canadian trappers and Iroquois Indians, many of whom have left their names in connection with points in Idaho—Piere, Portneuf, Goddin, and Payette. The winter of 1825-1826 was a severe one. His company numbered about twenty well-trained men who understood the wilderness, besides "some fifty or sixty nondescript trappers, as many women, some children, and an average of three horses for each rider in the party." The horses were cayuse ponies obtained from the Walla Walla. Winter came on and the party found itself in Idaho. Game became scarcer and scarcer, and on Christmas Day, 1825, and New Year's of 1826, the trappers were in a starved condition. The Indians stole the traps, and the beaver were not as plentiful as Ogden expected.

**Ogden Reaches the Snake River.**—Reaching the Snake River, his men scattered out into the country and trapped the streams. One of the rivers that became known was the

Malade, "given this name because the beaver here lived on some root which made the flesh poisonous to the trappers." Ogden gives us a good description of the Indians of that part of the country. They were Shoshonian, and the Snakes were a tribe of this family. Ogden one time entered a hut of a Snake through curiosity, and found that the occupants were eating ants, locusts, and small fish. The locusts were gathered in summer and stored for the winter. On this food the Indians dragged out an existence for the winter months. The spring of 1826 found Ogden much discouraged, for the trapping had resulted in few beaver. From a band of Indians he learned that a band of American trappers were not far away. This again was disheartening, for the Americans under Ashley the year before had met Ogden in Cache Valley, and had obtained all his peltries, and many of his men had deserted. But on April 10 the Americans turned over to Ogden 8,000 beaver they had. With almost 10,000 beaver he then made his way to Fort Vancouver on the Columbia. The next year, 1826-1827, Ogden explored parts of California and northern Nevada, a country which a few years later was to become so famous for its gold and silver mines. On the desert west of the Great Salt Lake, Ogden suffered terribly, and it was only after having obtained water from the mud lakes and alkaline pools of the "Desert of Death" that he reached the Snake River and later the fort on the Columbia.

Ogden's wanderings took him along the north shore of the Great Salt Lake and into the streams flowing from the Wasatch. It is probable that he camped on the stream that bears his name in ~~1828~~ following his terrible experiences in crossing the Nevada deserts from California.

**Surgery in the Wilderness.**—Men had their accidents in those days, and terrible at times they were. Surgery was practised, but it was crude in comparison with that of to-

day. What must it have been among the men of the mountains, who knew nothing about the anatomy of the human body! Ogden tells of meeting an old Indian who had wandered into his camp. The fellow had one arm. "I asked him how he lost the other. He informed me that the other arm was badly wounded in battle, very painful, and would not heal; so he cut it off himself three inches below the socket with his flint knife and axe made of flint. It is three years since. He healed it with roots, and is free from pain."

**Jedediah Smith, First American to Explore Utah.**—In 1826 William Ashley sold out his business to the firm of Smith, Jackson & Sublette, three trappers who had been members of the Ashley Company and who had done so much to help their captain. It was Ashley's wish to return to his home in St. Louis, where he took a prominent part from then on in public affairs. The Smith of the new firm was Jedediah, one of the remarkable characters in Western history. He is interesting to us as a frontiersman in that he was the first white man after Escalante to explore what is now Utah. In fact, he was the first American to write about Utah. Smith was not only a true frontiersman but a devout Christian. He has been pictured many times standing before Indians preaching to them from the Bible; or he is seen carrying his rifle in one hand and his Bible in the other. Like so many men who have made history in the Great Basin, Smith came of sturdy New England stock, and was born in the town of Bainbridge, N. Y., June 24, 1798. He acquired from one Doctor Simons the "rudiments of an English education and a smattering of Latin." His biographers say that he was devoted to the Methodist Church, of which he was a member.

**Smith to the Great Basin.**—In 1825 Smith set out with the Ashley company for the Rocky Mountains. The head of the company had already declared it to be his last jour-

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ney to the West. On arriving at the old camp in the Cache Valley, Ashley transferred all his interests to Smith, Jackson & Sublette, and went back to St. Louis. One part of the West still remained a mystery to the trappers, and that was the country west of the Great Salt Lake to the Sierra Nevada Mountains. While the Hudson Bay Company knew all about the Northwest, and the Snake and Yellowstone country, no one had penetrated the American Desert, which was to prove itself so destructive and unattractive to American explorers until the discovery of gold in California in 1848. The country must be explored, and while it was arranged that Jackson and Sublette, with most of their men, should remain in the Wasatch Mountains and the Green River country, Smith was to explore south and west to the Pacific coast. Says Smith, in a letter dated July 17, 1827, addressed to General William Clark, Superintendent of Indian Affairs:

I started about the 22d of August, 1826, from the Great Salt Lake with a party of fifteen men, for the purpose of exploring the country S. W., which was entirely unknown to me.

He took the trail leading south, passing the Great Salt Lake and skirting the Wasatch Mountains. "Passing the Little Utah Lake" he went on Ashley's River (the Sevier), and on southwest to the Rio Virgin, and crossing the Colorado River came into the territory of the Mojave Indians, where he remained a few days before passing on through California to the old Franciscan mission at San Diego. Smith's brief descriptions of the Indians of Utah are valuable, as they throw some light on their primitive life. He tells us that the Pa-Ulches, or Paiutes, raise corn and pumpkins, and wear rabbit-skin robes. They have a "number of marble pipes," and Smith obtained from them a knife made of flint. The Mojave Indians of the Colorado River

“cultivate the soil, and raise corn, beans, pumpkins, water-melons, and muskmelons in abundance, and also a little wheat and cotton.”

**Smith's Return across the Great American Desert.**—Smith did not remain long at San Diego. His party was not welcome to the governor of California, and so he continued his journey to the north, and in May, 1827, crossed the Sierra Nevada Mountains to join his partners on the Great Salt Lake. The trail he took over the mountains is a much-disputed point. Some say he followed up the American River, a fork of the Sacramento; others maintain that he crossed farther south on the trail taken in 1841 by the Bartleson-Bidwell party, the first overland company to California. Quoting the letter to General Clark again, Smith says:

After travelling twenty days from the east side of Mount Joseph, I struck the S. W. corner of the Great Salt Lake, travelling over a country completely barren and destitute of game. We frequently travelled without water, sometimes for two days over sandy deserts, where there was not a sign of vegetation, and when we found water in some of the rocky hills, we most generally found Indians who appeared the most miserable of the human race, having nothing to subsist on (nor any clothing) except grass, seed, grasshoppers, etc. When we arrived at the Salt Lake, we had but one horse and one mule remaining, which were so feeble and poor that they could scarce carry the little camp equipage which I had along; the balance of my horses I was compelled to eat as they gave out.

**Smith's Kindness to the Indians.**—Smith understood the Indians. This is evident from the fact that while among the Mojaves on the Colorado, he was treated well, and left them with a good feeling toward the whites. While travelling through the country of the Paiutes, on the Rio Virgin and the Sevier River, he skilfully dealt with the Indians, and gave them presents. In the journal of Harrison C.

Rogers, who was a member of Smith's company, we have this information as to what was carried by the Americans to give to the Indians as presents:

Merchandise presented to the Eutaw Indians by J. S. Smith, August 22nd, 1826.

2 yards of red ribbon	1 brass handled knife
10 awls	40 balls arrow points
1 razor	1/2 lb. of tobacco
1 dirk knife	

August 27th, 1826, Indian presents

1 tin kettle	1 dozen combs
3 yards red stranding	2 dozen rings
4 razors, 2 dirk knives	4 hawk balls
2 butcher knives	2 stretch needles
50 balls, 1 lb. powder	2 dozen awls. buttons
3 looking glasses	1 large green handled knife

In 1830, Smith with his partners sold out to a new company, a member of which was James Bridger, who later built a fort on Black's Fort, in Wyoming, and who became a friend of the Mormon pioneers to Utah in 1847. Smith, in company with his partners, set out for St. Louis with 190 packs of beaver skins. They travelled by wagons, which had been taken to the Wind River Mountains by trappers. In the spring of 1831 Smith, with eighty-five men, set out for the Mexican city to trade. The summer was extremely hot, and on the Cimarron Desert of Kansas, while he was in search for water, Smith was massacred by the Comanche Indians.

Smith is looked upon by historians as one of the foremost frontiersmen of American history. He crossed and re-crossed the Great American Desert, and was a man of religious zeal and courage. A great observer, his writings were, no doubt, full of information concerning the West. Unfortunately, however, his journals were destroyed by fire in St. Louis. Dale, in his splendid work on the *Ashley-Smith*



*Explorations*, has given his estimate of Smith's work. Says he:

Smith's contribution to cartography, together with his own journals and diaries and sketches, although the last have unfortunately perished, entitled him to rank with Lewis and Clark in the group of foremost American explorers. They discovered the first overland route to the Pacific: he discovered the second.

Sabin says, in his eulogy of Smith, that his name must be enrolled with Franklin, Parry, Calpperton, and Berk.

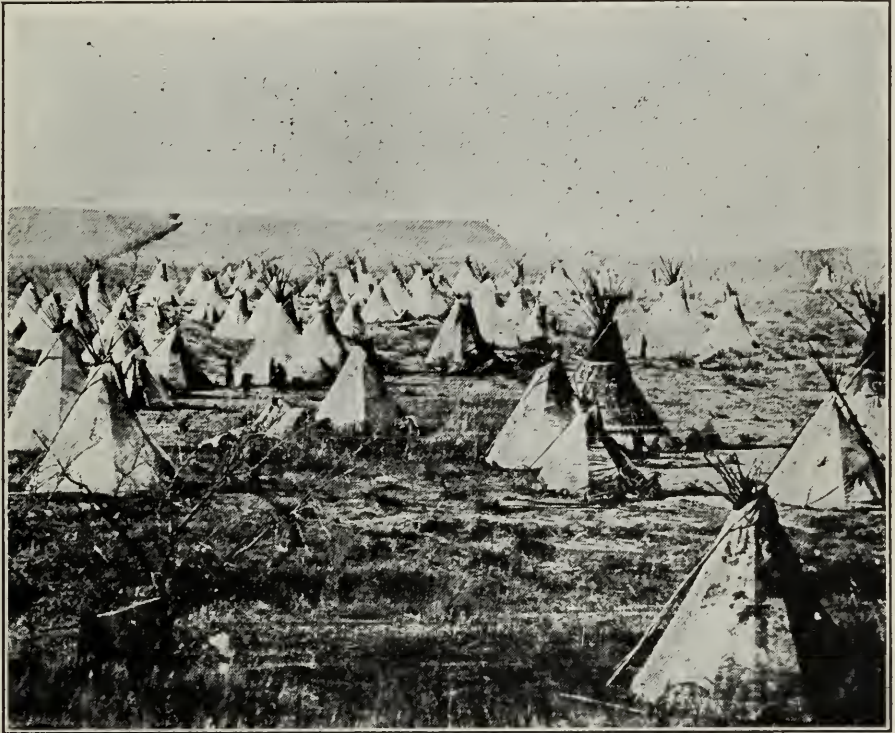
## CHAPTER VI

### ON THE OREGON TRAIL IN THE THIRTIES

**Blazing the Trail.**—The American Indians always had their trails into the remote regions leading from their camps. These trails led to hunting-grounds as well as neighboring tribes that were visited from time to time. When the Indians travelled, they moved by water if it were possible, but when they went by land, they made paths from place to place. "In going across a country, they had a wonderful faculty for establishing routes that were, in an economic sense, the best that could be chosen." (Dunbar: *History of Travel in America*.) Not only are the present lines of transportation and travel east of the Mississippi River based upon the old Indian trails, but in the far West the trails such as the Santa Fe and Oregon followed the Indian paths made hundreds of years ago. In the West, however, the old paths had possibly been beaten by the buffalo in their wanderings, particularly in their search for the salt-licks. Over through South Pass, from the valley of the Platte and down through the canyons of the Wasatch, the buffalo came to the valley of the Great Salt Lake in search of the "licks." Their paths became the Indian trails. Over these trails came the explorer and fur-trader in the early part of the nineteenth century. Nathaniel Hawthorne speaks of the trails followed by the white man since the colonizing of America:

The forest path trodden by the hobnailed shoes of these sturdy Englishmen has now a distinctness which it never could have acquired from the light tread of a hundred times as many moccasins. It goes onward from one clearing to another, here plunging into a

shadowy strip of woods, there open to the sunshine, but everywhere showing a decided line along which human interests have begun to hold their career. And the Indians coming from their distant wigwams to view the white man's settlement marvel at the deep track



An Indian Camp

which he makes, and perhaps are saddened by a fitting presentiment that this heavy tread will find its way over all the land.

**The Indian Canoe.**—When the Indian taught the early-day American explorer the method of making boats for the streams, there were two principal kinds—the one made from a log of suitable size; the other made of the bark of the spruce, birch, or the elm. (Dunbar.) The use of these two types depended upon the character of the country and the streams to be navigated. For peltries and heavy loads, the

log boat was used; for speed and carrying over the portages, the bark canoe was the most practicable. Logs were shaped and hollowed out by fire, and when finished averaged twenty feet in length. In fashioning the more graceful and mobile birch-bark canoe, "the Indian selected his tree, made a straight, vertical incision in the bark from near the base of the trunk to a spot at the height of head, and then with utmost care peeled the bark from the tree by the aid of his knife." The framework of the craft was made of the strips of cedar or spruce, and the birch-bark covering was attached by long, rough, slender, fibrous roots of the larch or balsam. The canoe was made water-tight by covering the seams and cracks with hot pitch from the balsam or spruce. Each tribe had its own pattern or style for its canoes, and they varied in length from twelve to sixty feet. The Indians were able to travel hundreds of miles in these boats, and carry them over the portages without much trouble.

On the streams of the West—the Yellowstone, the Green, the Snake, and the Missouri River—such boats were seen a hundred years ago, and they became the means for the fur-traders to open up the far Western country. In time, however, the mule and ox took the place of the boat, as the frontiersmen followed up the trail parallel to river or smaller stream.

**Geography of the Oregon Trail.**—The old Oregon trail, or highway to Oregon, from points on the Missouri River to the Columbia River, was one of the longest trails in history. Twenty-five hundred miles from terminus to terminus, it passed through a country that, during the last few years, has developed some of the largest farms in America, and a country destined to produce the principal foodstuffs of the world. It was originally a buffalo and Indian trail, and was the highway to the far West, particularly when William Ashley

of the Rocky Mountain Fur Company went over the trail to the Green River country in 1825. The first party to cross the Rockies was the overland company of John Jacob Astor in 1810-1811. This was the land journey of the Pacific Fur Company, organized for the purpose of opening up the Columbia River to the fur-trader. Hunt, the leader of the overland expedition, struck an Indian trail in western Wyoming, and followed on through Idaho down the Snake, and over the Blue Mountains to the Columbia. Ashley opened it up, and after 1825 it became the main travelled trail to the far West. Over it came Bonneville with wagons, mules, and oxen in 1832. Frémont followed it in 1842-1844, and in the great migration of colonizers to the Oregon country during the two decades from 1830 to 1850 it was the highway that led the restless pioneer to the West. Chittenden has written in his *History of the American Fur Trade*: "As a highway of travel, the Oregon trail is the most remarkable known to history. Considering the fact that it originated with the spontaneous use of travellers; that no transit ever located a foot of it; that no level established its grades; that no engineer sought out the fords or built any bridges or surveyed the mountain passes; that there was no grading to speak of . . . the general good quality of this highway will seem most extraordinary."

**Some Famous Landmarks on the Trail.**—Independence, Mo., was the chief place for outfitting for the overland migration. Chimney Rock, 571 miles west of Independence, was a famous landmark. Then Independence Rock and the beautiful valley of the Sweet Water were reached after travelling 838 miles. The Sweet Water was named by a French trader "Eau Sucré," or "Sugared Water," from the fact that at one time a pack-mule laden with sugar was lost in the stream. Father De Smet called Independence Rock the "great register of the desert." It is well described by

William Clayton, a member of the pioneer company to Utah in 1847. Brigham Young's command reached it on Monday, June 21, and Mr. Clayton, in describing the rock, says:

After dinner, in company with a number of my brethren, I went up to view the Rock Independence, which is situated on the north bank of the river. . . . The rock is composed of the same barren granite as other masses in this region; it is probably 400 yards long, 80 yards wide, and 100 yards high, as near as I can guess. The ascent is difficult all around.

The name of the rock was given it by a party of trappers who, in the early history of the trail, ascended the rock and held services in honor of Independence Day. A few miles farther the traveller came to Devil's Gate, so well described by Orson Pratt in his journal for June 22.

Then came the well-known South Pass, possibly discovered by Etienne Provost in 1823. This is the great pass of the Rocky Mountains, dividing the waters of the Mississippi from those of the Pacific. It is less than 7,500 feet above the level of the sea, and is free from timber. From here the trail led into the Green River Valley, and on to Fort Bridger on Black Fort, then to the Bear River, where the Oregon Short Line touches the stream. It afforded an easy passage through mountains, and was always followed by the emigrants to Oregon, as well as being followed by the railroad of to-day.

**The Old Forts of the Trail.**—In 1821 Joseph Laramie, a French fur-trader in the employ of the American Fur Company, lost his life on a stream that runs into the North Platte. This river became a rendezvous for the trappers of this company, as well as wandering frontiersmen, and the confluence of the river, called the Laramie, with the Platte was the site where the old Fort Laramie was built. Formerly known as Fort John, it was built by the Rocky Moun-

tain Fur Company for the protection of their trade, and afterward sold to the American Fur Company. Its walls were made of adobe, or sun-dried brick, and were 15 feet high. They enclosed a court of 130 square feet. It was a general resting-place for the overland travel along the trail. In 1849 the fort was sold to the United States Government, and was then turned into a military barracks for the protection of overland travel.

**Fort Bridger.**—The next stopping-place on the trail, after leaving Fort Laramie, was Fort Bridger, built in 1843 by James Bridger, one of the noted scouts and frontiersmen of the Rocky Mountains. Fort Bridger was on Black Fort, a branch of the Green River, and was located in a beautiful little valley. Willows and cottonwoods fringed the stream for miles, and the fort was a veritable oasis in the desert. Bridger kept a store and a blacksmith's shop, and here wagons were repaired and horses and mules shod. The fort was built in the usual form of pickets, with the lodging apartments and offices opening into a hollow square, protected from attack from without by a strong gate of timber. On the north, and continuous with the walls, was a strong, high picket fence, enclosing a large yard into which the animals belonging to the establishment were driven for protection from both wild beasts and Indians. "We were received with great kindness and lavish hospitality by the proprietor, Major James Bridger, one of the oldest mountain men in this entire region, who has been engaged in the Indian trade here, and upon the heads of the Missouri and Columbia for the past thirty years. Several of my wagons needing repair, the train was detained five days for the purpose, Major Bridger courteously placing his blacksmith-shop at my disposal." \*

The Mormon pioneers of July, 1847, reached the fort on

\* Captain Howard Stansbury, *Exploration of the Great Basin*.

July 7, and Orson Pratt writes a good description of the life at the fort. "Bridger's Post consists of two adjoining log houses, dirt roofs and a small picket yard of logs, set in the ground, and about eight feet high. The number of men, squaws, and half-breed children in those houses and lodges may be about fifty or sixty." Bridger owned a large number of cattle, horses, and mules, and "enjoyed a large trade with the Mormons, gold hunters, pilgrims, mountaineers and Indians." He abandoned his fort in 1853, and in 1858 it was taken over by the government, when a military post was established. The name, Fort Bridger, was retained as a compliment to the noted frontiersman and pioneer. It was at this place that the United States army, under Albert Sidney Johnston, remained during the winter of 1857-1858 on its way to Utah.

**Fort Hall.**—Fort Hall, in Idaho, was located about nine miles above the confluence of the Portneuf and Snake Rivers. It was established in ~~1832~~ by Nathaniel Wyeth, a young trader of Cambridge, Mass. It was the third important station along the trail, and the first on the waters that flow into the Pacific. The fort was transferred by Wyeth to the Hudson Bay Company, in whose hands it remained for the next fourteen years. Adobe walls replaced those of timber put up by Wyeth, "which, whitewashed, gleamed as a welcome signal to wayfarers amidst the deserts of the rushing Snake." Fort Hall became the gathering-place for the missionaries and first colonizers who went to Oregon during the thirties. At the fort remained Marcus Whitman and his wife in their journey to the Nez Percés Indians in 1836, and here it was that Father De Smet, the Jesuit priest, remained for a few weeks while on his way to the Indians in northern Montana in the early forties.

With the settlement of Utah in 1847, traders from Fort Hall came into Salt Lake City and bartered their beaver



skins for what supplies they might obtain. The old fort remained a favorite station for emigrants over the trail for many years. From Fort Hall the first trail was blazed across the present State of Nevada by I. W. Walker of Bonneville's command in 1832.

*Handwritten notes:*  
Hall 150 miles  
160 x 70.  
Oats etc.

## CHAPTER VII

### EARLY SCIENTIFIC EXPLORATIONS OF UTAH AND THE GREAT BASIN

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An Early-Day Map.—As early as 1795 a map was published in Winterbotham's *History* showing the western part of North America below what is now the 49th degree, or the boundary-line between Canada and the United States. It is "A General Map of North America," drawn from the best surveys, and shows the headwaters of the Missouri River, together with the Rocky Mountains and the general course of the Rio Grande. West of the Rocky Mountains (these are not so named) are two lakes, the larger of which is below the 47th degree, the other below the 42d degree. The map suggests that, from the Indians possibly, geographers had heard of the inland lakes of the Great Basin.

In Captain Stansbury's Report of the Great Salt Lake, published by the government in 1852, we find the following rather interesting comment:

Pa  
Hontan  
The existence of a large lake of salt water, somewhere amid the wilds west of the Rocky Mountains, seems to have been known vaguely as long as 150 years since. As early as 1689, the Baron la Hontan wrote an account of discoveries in this region, which was published in the English language in 1735.

La Hontan claims to have sailed for six weeks up a river flowing into the Mississippi, and "at a distance of 150 leagues from the place he then was, their principal river empties itself into a salt lake of 300 leagues in circumference . . . that the lower part of the river is adorned with six

noble cities, surrounded with stone cemented with fat earth; that the houses of these cities have no roofs, but are open above, . . . that besides the above-mentioned cities, there are above a hundred towns, great and small, round



Map of Western North America. Drawn in 1795

that sort of sea, upon which they navigate with boats.” The story of La Hontan created much interest, and the inland lake became represented on the published English maps as late as 1826. Says Lieutenant Warren: “Here it was that historians supposed the Aztecs were located before their migration to Mexico.”

The Discoverer of the Great Salt Lake.—It is believed by some that the Great Salt Lake was discovered by Etienne

name of  
Bridger

Provost in 1825. However, a Robert Campbell, who was in the employ of the firm of Smith, Jackson & Sublette, and who had been pretty much over the Great Basin by 1826, in a letter to Lieutenant Warren, dated April 4, 1857, says that the honor of discovery of the Great Salt Lake belongs to "Jim" Bridger. A part of the letter says:

A party of beaver-trappers who had ascended the Missouri River with Henry and Ashley found themselves in pursuit of their occupation on Bear River, in Cache (or Willow) Valley, where they wintered in the winter of 1824-25, and in descending the course which Bear River ran, a bet was made between two of the party, and James Bridger was selected to follow the course of the river and determine the bet. This took him to where the river passes through the mountains, and there he discovered the Great Salt Lake. He went to its margin and tasted the water, and upon his return, reported the discovery. The fact of the water being salty induced the belief that it was an arm of the Pacific Ocean; but in the spring of 1826 four men went in skin boats around it to discover if any streams containing beaver were to be found emptying into it, but returned with indifferent success.

Provost was with the Ashley Company in 1825, and when the leader of the Rocky Mountain Fur Company crossed the divide from the Green River rendezvous that year, Provost, leaving the main company, passed by Black's Fork to the upper Bear River. Continuing west, he struck a tributary of the Weber. At the mouth of this river, "he reached the Great Salt Lake, where seven of his men were killed by the Snake Indians and where he wintered."

"If it be true," writes Dale in his *Ashley-Smith Explorations*, "that Provost reached Great Salt Lake before winter set in, he must be credited with its discovery."

**Explorations of Captain Bonneville.**—In the year 1837 there was published at Philadelphia a history of Captain Bonneville's expedition to the Rocky Mountains from 1832

to 1836. The author of the work was Washington Irving, who obtained his material from the journal of Bonneville, and has written his book in a lucid and interesting style. Captain Bonneville was an army officer, and obtained permission from the War Department to penetrate the far West for the purpose of entering the fur trade. He was, however, to obtain information concerning the Indian tribes of the Rocky Mountains, to examine the quality of the soil, the productions, minerals, climate, geography, topography, and geology.

The captain left Fort Osage, on the Missouri, May 1, 1832, with a train of wagons. His route was over the Oregon trail, through South Pass to Green River, where he made his first camp. The first winter was passed on the Salmon River, in Idaho, and the next year (1833) he visited the northern shore of the Great Salt Lake.

According to Irving, Bonneville decided to explore the lake, the work of which he intrusted to his principal assistant, Mr. I. R. Walker. Walker was given a party of forty men, and they left the camp on Green River July 24, 1833. They had supplies for one year, and were to meet Captain Bonneville the next year on the Bear River. The party started south over the "great barren plain" beyond the Salt Lake, but turned to the northwest and followed a trail until it reached the Humboldt River, then called Ogden, and thence over the mountains to California. The men suffered much in the twenty-three days they were in the mountains, but they finally reached the waters of the Sacramento, and then continued on to Monterey, where they were given food and lodging by the Franciscans in the old monastery of that place. The party on its return went around the southern point of the Sierra Nevada Mountains, and bearing north, they reached again the valley of the Ogden River, where they suffered much for the want of food. Reaching

Bonneville that year, Walker related to him their experiences, which the captain wrote and preserved in his journal.

**Frémont's Interest in the Far West.**—It was during Frémont's expedition to the West, in 1843, that he camped on the shores of the Great Salt Lake for the first time, and crossed in a small skin boat to the large island almost due west from the city of Ogden. Frémont's party was composed of Creole and Canadian French, two Delaware Indians and Americans—in all thirty-nine men. One of these faithful men, whom we meet in all his expeditions, was Basil Lajeunesse. Twelve carts, drawn by two mules each, transported the bulk of the baggage, while a light spring wagon, or ambulance, carried the instruments. May 23, 1843, the start was made, and the company followed up the Kansas River into what is now Colorado, across to South Platte, thence north to Fort Laramie, on the Oregon trail. Reaching the Green River by South Pass, Frémont continued on to a few miles north of Fort Bridger, and soon into the main valley of the Bear River by way of what is now Granger, Wyoming.

Frémont heard from the Indians he met about the salt sea beyond the mountains, and says in his journal:

We were now entering a region which for us possessed a strange and extraordinary interest. We were upon the waters of the famous lake which forms a salient point among the remarkable geographical features of the country, and around which the vague and superstitious accounts of the trappers had thrown a delightful obscurity . . . hitherto this lake had been seen only by trappers, who were wandering through the country in search of new beaver-streams, caring very little for geography; its islands had never been visited; and none had been found who had entirely made the circuit of the shores; and no instrumental observations or geographical survey of any description had ever been made anywhere in the neighboring region. It was generally supposed that it had no visible outlet; but among the trappers, including those in my own

camp, were many who believed that somewhere on its surface was a terrible whirlpool, through which its waters found their way to the ocean by some subterranean communication. . . . And my own mind had become tolerably well filled with their indefinite pictures, and insensibly colored with their romantic descriptions which in the pleasure of excitement, I was well disposed to believe, and half-expected to realize.

**On the Briny Deep.**—Frémont continued his march over the trail leading to the Soda Springs, in Idaho. He met a large number of Shoshone Indians, and gives a vivid description of their ways of living. The country had been overrun by buffalo in the past, but there were few at this time. He said his men were fond of the water at the Soda Springs, although the Indians considered it injurious. Leaving the main trail, Frémont turned off into what is now Gentile Valley, and across the mountains into northern Cache Valley. On August 29 the party met a band of Shoshones who by signs indicated that by a good trail they could pass into a broad valley beyond, and that they might reach the big salt water in “two sleeps.” Frémont bore off to the northwest and struck the Malade River, then called Roseaux. Following on down this river, they struck the Bear River again. Frémont had with him an india-rubber boat, and this they inflated and ferried the party across the river. Frémont, with Basil Lajeunesse, continued on down the Bear River, while the party followed by land. They met several families of Ute Indians, gave them presents, and passed on. On September 4, Kit Carson rode into camp with supplies which he had obtained at Fort Hall. Skirting the west foot-hills of the Wasatch Mountains, the party soon reached Weber River, and then proceeded westward toward the Great Salt Lake. Ascending a butte or hill, Frémont saw, for the first time, the waters of the inland sea, “stretching in still and solitary grandeur far beyond the limit of our vision. It was

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one of the great points of the exploration," he continues, "and as we looked eagerly over the lake in the first emotions of excited pleasure, I am doubtful if the followers of Balboa felt more enthusiasm, when from the heights of the Andes they saw for the first time the Great Western Ocean."

On September 9, 1843, they landed on an island, perpetuated as Frémont, but which the doughty explorer called "Disappointment," because of its desert aspect. A camp was made, and here they spent the night. In his journal Frémont says:

We felt pleasure in remembering that we were the first, who in the traditionary annals of the country, had visited the islands, and broken, with the cheerful sound of the human voices, the long solitude of the place.

Frémont describes the island as twelve or thirteen miles in circumference, and containing little vegetation and animal life. He called the peculiar saline shrub that grows there and about the lake so profusely the "Frémontia Vermicularis," and notes the specie of prickly pear that thrives there. Continuing, he says:

Out of the drift wood, we made ourselves pleasant little lodges, open to the water, and after having kindled large fires to excite the wonder of any straggling savage on the lake shores, lay down, for the first time in a long journey, in perfect security.

The next day the party embarked for the main shore, and, after some difficulty, landed under a butte, where a camp was made, which Frémont called "Fisherman's Camp." Two of the men were sent to the main camp nine miles off for horses, and in the late afternoon Fremont and his little company joined the main company, who received them "with a discharge of the howitzer."

A bucket of salt water had been carefully conveyed to



the camp, and after the water had been boiled down for the salt and an analysis of the solids was made, it was carefully recorded in the journal. But time was precious, and Frémont took up the journey toward Fort Hall, for his destination was the Columbia. His men were beginning to suffer for food, and Frémont permitted them to kill a fat young horse, purchased from the Snake Indians. "The men were soon restored to gayety and good humor," but (Mr. Preuss and myself could not overcome some remains of civilized prejudices, and preferred to starve a little longer."

**By Way of California and the Return through Southern Utah.**—Frémont made his way to Fort Vancouver, on the Columbia River, where he was received by Doctor McCloghlin, who was in the employ of the Hudson Bay Company. Frémont was able to purchase supplies at the fort, which he had reached late in October, and in two days was ready to begin his return journey. The intended route of Frémont was diagonally across the Great Basin from Lake Klamath, but the route was impracticable, and we find the intrepid explorer in the heart of the Sierra Nevada Mountains in January, 1844. Reaching Sutter's Fort, he was received kindly by the captain after whom the place was named. The party wandered down through California, and, striking the old Spanish trail near Las Vegas, Nev., they were soon in Utah, and on the Rio Virgin River. The journal of Frémont gives us bits of interesting description of southern Utah.

On May 10 Frémont reports that Tabeau, the guard placed over the horses, had been killed by the Indians, and his body thrown into the river. "Tabeau," says he, "had been one of our best men, and his unhappy death spread a gloom over the party." The camp of Frémont was at the mouth of Little Zion Canyon, which he describes as a gap 2,000 feet deep in the mountains. They ascended the Santa Clara

River, prettily wooded with cottonwood-trees, reached the divide which separates the waters of the Rio Virgin from the Sevier River, and here rested in a meadow which gave their animals abundance of food. The party had been twenty-eight days in the desert. Frémont heard of a caravan approaching over the Spanish trail, and on May 20 they met the noted Ute chief, Walker, "going leisurely toward the Spanish trail with his powerful band well armed, to levy his annual tax upon the caravan that was approaching." (Dellenbaugh: *Frémont and 49*, p. 262.) The party reached the Utah Lake by way of Tintic Valley, and, after camping on the Spanish Fork, the expedition left Utah Lake, May 27, 1844, and, ascending the canyon, they were soon on the Price River, and continuing by way of the headwaters of the Uintah River, the party reached Fort Uintah June 3. This post belonged to a French trader named Roubideau. Here they obtained from the Spaniards and Canadian trappers some sugar, coffee, dried meat, and a cow, and continued their journey to Fort Davy Crockett in present Colorado. St. Vrain's Fort was reached on the 11th of June, and on August 6, 1844, Frémont arrived in St. Louis.

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to Price  
way  
to Uintah



36 Whitman to Oregon

## CHAPTER VIII

### INTEREST IN THE FAR WEST, 1840

By 1840 the West beyond the Rocky Mountains was described in pamphlets by many people who were interested in the conversion of the Indians of the Oregon country, as well as by those desirous of settling upon the lands of the Columbia River Valley. In 1838-1839 the Reverend Jason ~~Kee~~ lectured in Illinois, Missouri, and Indiana about the wonderful opportunities in the West, and many emigrants were wending their way over the plains in the early forties. In 1841 Bartleson and Bidwell led a company of emigrants to California by way of Fort Hall and the trail which ran through Nevada west of the Great Salt Lake and over the Sierra Nevada Mountains to Sacramento. Five years before, Doctor Marcus Whitman had established a mission not far from Fort Walla Walla on the Columbia River.

Whitman had been to Oregon and returned to Boston, when he was sent out again by the American Home Missionary Society. Doctor Whitman was one of the many famous missionaries of that day who spent their lives in studying and working for the red men of the West. In those days travellers suffered fearful hardships of the plains, and one of the most virile descriptions we have of the early overland migration is that written by Narcissa Whitman, the wife of the missionary doctor. Mrs. Whitman and a Mrs. Spaulding were the first women to cross the continent, and reared, as they had been, in happy homes in Boston, the trials were very great.

In ~~1842~~ Doctor Whitman, accompanied by one other man, went to Washington to lay before the government the various phases of the Oregon question. He rode to Fort Hall,

and, as it was winter, he went south through the Green River and the Uintah country to Taos and Santa Fe, New Mexico. Taking the Santa Fe trail, he reached St. Louis and went on to his destination. He returned to his mission the next year, and in 1847, with fourteen others, including his wife, he was massacred at the Wailatpu mission by the Indians.

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**Father De Smet.**—One of the most honored names in the history of the West is that of Father Pierre Jean De Smet, a Jesuit priest, who carried Christianity to the Indians of northern Montana and Idaho as early as 1840. Father De Smet was a Belgian, born in 1801. In 1823 he came to St. Louis, and in 1838 he had established a mission at Council Bluffs. For the next thirty years Father De Smet was the most active missionary in the history of the West. He explored the plains and mountains, and crossed the continent several times to the Pacific Ocean. Wherever he went he gained the confidence of the Indians, and went to Europe many times to raise funds that he might carry on the work among the red men. He knew the Oregon trail, and wrote much about the Shoshone Indians and their manners and religious beliefs. No better picture of the Platte River along the old trail was ever written than that by De Smet. Says he:

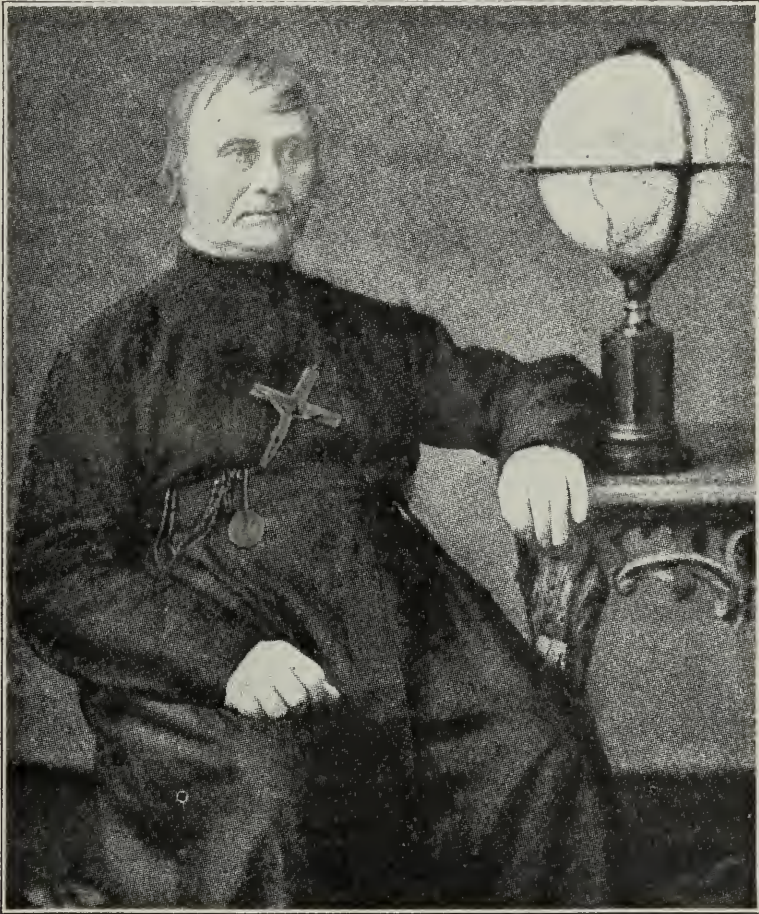
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I was often struck with admiration at the sight of the picturesque scenes which we enjoyed all the way up the Platte. Think of the big ponds you have seen in the parks of European noblemen, dotted with little wooded islands. The Platte offers you these by the thousands, and of all shapes. I have seen groups of islands that one might easily take, from a distance, for fleets under sail, garlanded with verdure and festooned with flowers; and the rapid flow of the river past them made them seem to be flying over the water.

De Smet understood the wonders and beauties of the West, and he saw its possibilities. His words concerning it and the chances the poor of Europe might have in these great unexplored lands were prophetic. He writes on one occasion:

In my visits to the Indian tribes I have several times traversed the immense plains of the West. Every time I have found myself amid a painful void. Europe's thousands of poor, who cry for bread and wander without shelter or hope, often occur to my thoughts. "Unhappy poor," I often cry, "why are ye not here?"

R<sup>ly</sup>



Father P. J. De Smet, S. J.

Your industry and toil would end your sorrows. Here you might rear a smiling home and reap in plenty the fruit of your toil." The sound of the axe and hammer will echo in this wilderness; broad farms with orchard and vineyard, alive with domestic animals and poultry, will cover these desert plains to provide for thick-coming cities, which will rise as if by enchantment with dome and tower, church and college, school and house, hospitals and asylums.

Father De Smet ~~traversed some parts of the Great Salt Lake Valley~~, for in a letter written in 1858 to the editor of the *History Magazine* in Brussels he says, after having given a description of the Great Salt Lake Basin: "In 1841 I traversed much of this valley in my rambles in the Rocky Mountains." (Harris: *History of the Catholic Church in Utah*, p. 271.) De Smet's explorations and knowledge of this western country were related to the "Mormons," as they encamped ~~on the Missouri River~~ in the fall of 1846, for he says ~~in a letter written to his nephew in March, 1851:~~

In the fall of 1846, as I drew near to the frontiers of the State of Missouri, I found the advance guard of the ~~Mormons~~, numbering about ten thousand, camped upon the territory of the Omahas not far from old Council Bluffs. They had just been driven out for a second time from a State of the Union. . . . They asked me a thousand questions about the regions I had explored, and the valley which I have just described to you pleased them greatly from the account I gave them of it. Was that what determined them? I would not dare to assert it. They are there. In the last three years, Utah has changed its aspect, and from a desert has become a flourishing territory, which will soon become one of the States of the Union.

There can be little doubt but that the work of Father De Smet ~~resulted in appeasing the Indian tribes~~, and made it possible for the emigrants on the Oregon trail to pass over the West in comparative safety. He took an active part in the Great Council held at Laramie in 1851. This council lasted for eighteen days and was attended by over 10,000 Indians. In a speech to them—they were Sioux—he told how the Indians on the headwaters of the Missouri had buried the hatchet and forsaken the white man's fire-water. He asked them to do the same, and the great chief of the Sioux replied:

Black-robe, I speak in the name of the chiefs and the braves. The words you bring from the Master of Life are fair. We love them. We hear them to-day for the first time.

Black-robe, you are only passing by our land. To-morrow we will hear your voice no more. We shall be, as we have been, like the Wishtonwish (Prairie-dogs) who have their lodges in the ground and know nothing.

Black-robe, come and set up your lodge with us. We have bad hearts, but those who bring the good word have never got so far as to us. Come and we will listen and our young men will learn to have sense.

A second treaty was made with the Sioux, in 1868, during the building of the Union Pacific Railroad, and it had the effect of quieting again these denizens of the plains. Chief Black Moon said on this occasion:

We understand the words the Black-robe has spoken. They are good and full of truth. This land is ours. Here our fathers were born and are buried. We have been forced to hate the whites. Let them treat us like brothers and war shall cease. We will never go to trouble them. Thou, Messenger of Peace, hast given us a glimpse of a better future. Let us make peace.

Father De Smet's influence over the western tribes extended to the Columbia Basin, and particularly were the Shoshones influenced by his teachings. The noted Jesuit missionary died in St. Louis in 1873. The Indians have always remembered him as one of their greatest friends.

The Donner Party, 1846.—During the forties the Oregon trail became the highway for hundreds of emigrants on their way to Oregon. Congress had published the reports of John C. Frémont, and they were read far and wide. Pamphlets advertising western lands were also freely circulated among the people of the eastern states, and Lansford W. Hastings' book entitled *Travels Among the Rocky Mountains and Through Oregon and California* exerted a great influence on the Illinois and Missouri farmers.

Of all the parties of emigrants that crossed the plains before 1847, the Donner party is the most noted, because of

## THE FOUNDING OF UTAH

its terrible sufferings and tragic fate in the Sierra Nevada Mountains during the winter of 1846-1847. On the 15th of April, 1846, a party of ~~thirty-two~~ people left their homes



The Donner Children. As they looked fifty years after their terrible experience, 1846

in Sangamon County, Ill., bound for the Bay of San Francisco. Among them were Jacob and George Donner, with their families, consisting of seven and five children respectively. The party joined a larger company on the 19th,



and travelled as far as the Little Sandy River in Wyoming. Here it was that the Donner brothers decided to take a new trail through to California. They had been advised by Lansford Hastings to leave the Oregon trail, make their way through Echo Canyon and over the Wasatch to the shore of the Great Salt Lake, and on west over the desert of what is now Nevada, to the Sierra Nevada Mountains. The company, as it left Fort Bridger five days later, consisted of eighty-one souls. Taking the advice of Hastings, the party followed down Echo Canyon to the Weber. They took the route followed by the Mormon party the next year, and came into the valley of the Great Salt Lake in mid-summer. Crossing the Jordan River after having camped on City Creek a day or two, they followed along the south shore of the lake to the desert of western Utah and Nevada. It was now that the party discovered that their food was running out, and William McCutcheon and Charles Stanton were sent ahead to carry a letter to Captain Sutter at his fort on the Sacramento River. The letter requested aid in behalf of the company. The main party pushed on across the desert, but not without the loss of many oxen and cattle. By October 12 they reached the valley beyond the sink of Ogden's River, and on the 19th Charles Stanton returned with food.

It was now decided to let Stanton lead the party across the mountains to California. There was to be no delay, for the snows on the distant peaks announced that winter was near at hand. The Truckee River was crossed and re-crossed, and the party pushed on into the defiles of the Sierras, and on the 28th it reached a cabin near Truckee Lake, at the foot of what is known as Frémont's Pass. Here they were forced into camp because of the heavy snows. The Donner families made a camp on Prosser Creek, some miles below the main camp, and there they remained.

Within a few days the camps were completely snowed in, and the emigrants were left to their fate. In the early part of November, Jacob Donner passed away, and was soon followed by three others. They had become so weakened by cold and hunger that they could withstand the terrible hardships no longer. Meanwhile their food had all been consumed, their cattle frozen to death and covered up by the snow. They tried to find the carcasses of the animals, but to no avail. Some bones were found and boiled, and even the field-mice in the cabins were used for food. Christmas and New Year's passed, and by the middle of January the snow was fourteen feet deep. There was a dearth of water, for the streams were all frozen over. Through all that month the two camps waited for relief parties from Sutter's Fort. The men and women prayed that death might relieve them of their sufferings. The men gave that the women might live; the mothers gave to their children. "The Forlorn Hope," a small company that had left the camps to try to make the ranches on the Sacramento River, arrived there with word, but only after most of them had perished on the way. News was carried to San Francisco that men, women, and children were starving in the mountains. Relief parties were organized and sent to the snow-bound camps. As a result most of the children were rescued and carried over the mountains to Sutter's Fort, but the men and women perished. Out of a total of eighty-two souls, forty-five reached the Sacramento. Of these, five were men, eight were women, and thirty-two were children.

Such were some of the sorrows of the long trail that led to the West. It was an unknown country, and great stretches were infested with Indians. But the American emigrant was unafraid, and it was he who made it possible for the United States to obtain Oregon and the Mexican lands of the Southwest, including Utah. It was a long and

hard battle of nearly a half-century, but the American farmer was destined to win by taking up land and laying the foundations of American institutions in the far West. The plow was to win over the trap.



*PART II*

THE COLONIZING OF UTAH



## CHAPTER IX

### WHO THE COLONIZERS WERE

PIONEERS! O PIONEERS!

WALT WHITMAN

“Come, my tan-faced children,  
Follow well in order, get your weapons ready,  
Have you your pistols? have you your sharp-edged axes?

Pioneers! O pioneers!

\* \* \*

O you youths, Western youths,  
So impatient, full of action, full of manly pride and friendship,  
Plain I see you Western youths, see you tramping with the foremost,

Pioneers! O pioneers!

\* \* \*

We detachments steady throwing,  
Down the edges, through the passes, up the mountains steep,  
Conquering, holding, daring, venturing as we go the unknown ways,

Pioneers! O pioneers!

We primeval forests felling,  
We the rivers stemming, vexing we and piercing deep the mines  
within,

We the surface broad surveying, we the virgin soil upheaving,

Pioneers! O pioneers!

\* \* \*

All the pulses of the world,  
Falling in they beat for us, with the Western movement beat,  
Holding single or together, steady moving to the front, all for us,

Pioneers! O pioneers!

\* \* \*

Till with sound of trumpet,  
Far, far off the daybreak call—hark! how loud and clear I hear it  
wind,

Swift! to the head of the army!—swift! spring to your places,

Pioneers! O pioneers!”

The colonizers of Utah came from the State of Illinois, where they had good homes and prosperous towns. The people were agriculturists, and had developed well-kept farms. It was the age of new American inventions, when the McCormick reaper, the plow, threshing-machine, and sewing-machine were just entering the economic life of the people to change the entire industrial history of America. Illinois was a centre for the life of the new type of farmer. Farmers by 1840 were engaging in cereal culture upon a cumulative scale. They were a thrifty class, and little granaries were filled every year with the surplus grain. The Mormons from all parts of the eastern United States and Europe had settled in Illinois, and the leaders of this religious people were men whose ancestors had lived in the pioneer districts of New England, and were Puritans and Methodists in belief. Always on the frontier, the Mormons had learned inventiveness and resourcefulness; they were held together in a religious social bond, and this affiliated itself with all their activities. They had felled the forests and reclaimed thousands of acres of land. They hunted, dressed, traded, and worshipped in their own way; and while their communities were of the pioneer type, they had entered on that period of industrial and social life when good homes and commodious barns were erected, and the church and the school the centres of social and religious activities.

**The City of Nauvoo.**—Their principal city was Nauvoo, on the Mississippi River. The people had purchased land there in 1839, and within a short time a city was built. The following is a description of the place when the "Mormons" went there to live. The people had pitched their tents on the river front, and began their work of reclaiming the soil. Says the writer:

On the bottom-lands along the river, and extending for a considerable distance above the camps, were a succession of ponds of stag-



nant water filled with decaying vegetation. In the heat of summer vapors from these stagnant pools filled the air with seeds of disease and death. It was soon evident to the people that these sloughs must be drained by cutting ditches from them to the river. So urgent did this labor appear that men who suffered from the chills and fever alternate days labored on the drains the days they were free from the attacks. This labor was completed in the summer of 1840, and from that time was a marked improvement in the health of the place.

Nauvoo soon became a city of good government and enterprise. In fact, some writers have said that it was the best-governed city of any in the West at that time. The people took an active interest in civic life, and every man was encouraged to understand the meaning of good government, and to respect the institutions of the United States. Strong religious feelings united the people, which accounted for their unity of purpose when they started for the far West. The Mormon people were good agriculturists, loved their families, developed a home life, and disliked negro slavery, which was dividing the country politically at that time.

**Determine to Emigrate.**—The Mormons determined to leave Illinois and to settle in the far West. During the forties the West became popular. Lecturers went throughout the East, and particularly Illinois, Indiana, and Ohio, and told of the wonderful opportunities beyond the Rocky Mountains. The Mormons concluded to move to new lands, where they could develop good farms and establish homes. Brigham Young became their leader in 1844, and from that time on active preparations were made for the move across the Mississippi into Iowa, and then on to the West. During the winter of 1845–1846 the Mormons were making extensive preparations to leave Nauvoo. Their leader had been killed, their property ruined by people not of their faith, and convinced that they could not make a home of

Illinois, they had but one recourse—they could move to lands farther west. Could one have looked into a typical Mormon home of that day in Nauvoo during the last months of life and activity, one would have seen the women making tents and wagon-covers, stockings and bedclothes; and the men busy preparing timber for their wagons, and gathering all kinds of iron for horseshoes and wagon-tires. They gathered all the wheat, corn, bacon, and potatoes that they could, and exchanged their lands as far as possible for cattle, horses, and wagons. Says one of the pioneers: "The fall of 1845 found Nauvoo, as it were, one vast mechanic shop, as nearly every family was engaged in making wagons. Our parlor was used as a paint-shop in which to paint wagons." On February 10, 1846, the first teams crossed the Mississippi, and in a few weeks Nauvoo was practically deserted. Little did the people know just where their future home would be. Harriet Young, writing on February 1, 1846, says:

We are now fixing to leave our home and all we have except what two wagons can draw. Our place of destination, we know not.

And another pioneer, Mrs. Jane Young, writes:

We are leaving our homes to-day to cross the frozen river. We must not look back; but placing our faith in God, we must leave our destiny in his hands. Joseph appears to be cheerful, but the little children cry much of the time. They suffer with the cold, and the fires are cheerless.

But the people had a leader in whom they placed implicit trust. It was Brigham Young who stood at the head of his people to direct them. Their faith in him was not in vain, as this story will show.

**Nauvoo Abandoned.**—A resident of Nauvoo at the time and one of the pioneers to Utah has written a very interesting description of the abandonment of Nauvoo, and the



Brigham Young

long trains of wagons on their way westward through what is now the State of Iowa. Says he:

As we passed through the city, we saw many houses that had been abandoned—indeed the city itself seemed almost deserted. At some of the houses stood covered wagons, into which people were packing goods preparatory to their flight into the wilderness, they knew not where. Looking westward across the Mississippi River, we saw long trains of wagons strung out over the high rolling prairies. The country was new and the roads muddy, so we rested three or four days, viewing the city that was beautiful for situation, but now was left with but few inhabitants. Everything in and about the city that formerly hummed with industry and life was now lonely, saddened, and forlorn and silent.

About the 8th of May we crossed the great Father of Waters and joined the people on their westward journey. Climbing an eminence from which we looked east and west, covered wagons could be seen as far as the eye could reach. The teams were made up of oxen, milch cows, two-year-old steers and heifers, and very few horses and mules. The teamsters were of both sexes, and were engaged in driving loose stock. Hundreds of teams stuck in the mud, and we had to double up and help one another out. Many times we had to wade in mud half to our knees and lift our wagons out of the mire. At every creek we found campers, some repairing wagons, yokes, chains, etc., doctoring sick cattle, washing clothes, or helping forward friends whose teams were weak. Peace and harmony prevailed all along the line.

**An Ice-Bound Camp.**—On Sugar Creek, not far from the ice-bound banks of the Mississippi, nine little babies were born in a single night. The weather was bitter cold. The Mississippi froze over so that hundreds were able to cross on the ice. The pilgrims, for so they were, travelled through storms of snow, wind, and rain. Roads were made, bridges built, and rafts constructed. The animals, hungry and tired, dragged on, day after day. Poverty, sickness, and death were suffered bravely. Yet, says one of the women

of that time, "The Lord was with us." Another pioneer lady of that day, in writing about the journey, says: "Death made occasional inroads among us. Nursing the sick in tents and wagons was a laborious service. The burial of the dead by the wayside was a sad office. For husbands, wives, and children to consign the cherished remains of loved ones to a lone, desert grave was enough to try the firmest heart-strings." And yet, with all their sorrows, "many were the moon and starlight evenings when as we circled around the blazing fire and sang our hymns of devotion and songs of praise to Him who knows the secrets of all our hearts, the sound of our voices reverberated from hill to hill . . . while the glory of God seemed to rest all around."

**Roads across Iowa.**—The territory of Iowa at that time was a vast wilderness and the haunt of many Indian tribes. Trails led to the Missouri River, but there were few roads. The old trail, over which went many pioneers to the West, had been a highway for years, but now the Mormon party was to blaze a new one, which would be used for years to come. As we have said before, most of the families crossed the river on the ice in the month of February. Their first camp was made in the snow on Sugar Creek. Here the company remained two or three weeks, and were joined daily by other families. The weather was bitter cold, the thermometer registering at times 20 degrees below zero. On March 1 the refugees took up their line of march in 500 wagons. Now and then they stopped a few days in some farming district, and worked for the Iowans in order to obtain a little money or food. Pay in any form was appreciated. On April 24 the Mormons located Garden Grove, where they determined to make a permanent camping-place for those who were to follow. This is what one of the men tells us in his journal concerning the camp at Garden Grove:

Yesterday we travelled about eight miles, to-day six miles. We came to a place which we called Garden Grove. At this place we determined to form a small settlement, and to open farms for the benefit of the poor who were left behind.

**Camps and Towns Established.**—The emigrants gathered to organize for labor. We are told that “one hundred men were chosen to fell trees, split them into rails, and set up zigzag fences; forty-eight were set to cutting logs for log houses; several were detailed to build a bridge; others dug wells; some made wood plows; a few watched the flocks of sheep and herds of cattle; while a small party was despatched on an expedition into Missouri to exchange property for cows, provisions, and other necessities. The remaining members of the party were directed to plant and sow the crops that later comers would reap.” In May the pioneers established Mount Pisgah, another permanent camp, where they plowed, planted, and fenced, and brought many hundreds of acres of land under cultivation.

One may readily see that these pioneer people were trail-breakers of high order. Log-cabin villages were established along the route, and everything was done for the welfare of all the companies that could be done. Every one rejoiced in the help he could give his brother. Bancroft, the historian, tells us that in July, 1846, 15,000 Mormons were encamped or toiling along the Iowa trails westward, with 3,000 wagons, 30,000 head of cattle, horses, and mules, as well as a vast number of sheep. While these people were laboriously travelling on to the new land, a government agent came among them and asked for a battalion of soldiers for the American army, as the United States had declared war against Mexico. The men were furnished, and their march by way of Santa Fe and the Gila River, in southern Arizona, to California forms one of the most interesting yet sorrowful stories in American history.

The pioneers reached the Missouri River and made a settlement at Kaneshville—the Council Bluffs of to-day—and farther up the river, at what is now Florence, most of them located a little town and called it Winter Quarters. Mr. Jacob Van de See, of the State Historical Society of Iowa, summarizes the journey of the Mormons through Iowa in these words:

Thus thousands of Mormon refugees, fleeing from persecution in Illinois, passed over Iowa territorial roads and highways into an Indian country beyond, and opened up for themselves a thoroughfare which guided hundreds and thousands of home-seekers to the fertile valleys and plains of Nebraska, Utah, California, and Oregon, indeed to the whole Iowa route from the Mississippi to the Missouri, but they founded along the way the first places of permanent habitation in the western half of Iowa.

**A City on the Frontier.**—Winter Quarters became a city on the frontier, with an organized government and all the elements that make a city. The city was hastily built, and the houses were small and made of logs and thatched with mud. Order was kept along the highways, sanitation laws were obeyed, and the people settled down for the winter to live as comfortably as possible. It is unity of purpose that makes people altruistic; it is sorrow and trials that make them look to God in faith. The Mormons had passed through a season of terrible suffering. They knew what it meant to suffer and be strong.

Winter Quarters overlooked the river, and nearly 4,000 of the pioneers lived there during the winter. By January 1, 1847, it had 538 log houses and 83 sod houses. The city was cut in symmetrical blocks, separated by regular streets. "The numerous and skilful craftsmen of the emigrants had worked all the summer and fall under the incessant and energetic direction of Brigham Young. The houses they built afforded shelter and were comfortable, but were not cal-

culated to stand the first sudden thaw or drenching rain." "The buildings were generally of logs," says the manuscript history of Young, "from twelve to eighteen feet long; a few were split and made from linn and cottonwood timber; many roofs were made by splitting oak timber into boards, called shakes, about three feet long and six inches wide, and kept in place by weights and poles. Others were made of willows, straw, and earth, about a foot thick; some of puncheon. Many cabins had no floors; there were a few dugouts on the side hills; the fireplace was cut at the upper end. The ridge-pole was supported by two uprights in the centre, and roofed with straw and earth, with chimneys of prairie sod. The doors were made of shakes, with wooden hinges and a strong latch; the inside of the log house was daubed with clay; a few had stoves."

Schools were maintained, meeting-houses were built, and the people were encouraged to sing hymns and have proper amusements. Mrs. Emeline B. Wells described the life at winter quarters.

The pioneers at Winter Quarters had a few books, and these were used in the school where I taught during the winter of 1846-1847. I knew the Webster blue-back spelling book, which had just been published again, by heart. The children were taught to sing and spell. And every reading-book obtainable was used to give lessons from. School was opened by singing and prayer every morning. I remember one of the songs the children like so well.

"While I draw this fleeting breath,  
When my eyelids close in death,  
When I rise to worlds unknown,  
And behold thee on Thy throne;  
Rock of Ages cleft for me,  
May I hide myself in Thee."

There were no distinct children's songs in those days, and we had to teach the hymns as we knew them.



We lived on corn and bacon. Fortunately bacon was cheap in Illinois and Missouri, and we bought many hundred pounds of it. Corn bread was our principal food, and at times we had a little molasses. I have always said, however, that it was not the food for our bodies that really kept us alive that winter, it was our faith in God, and our hopes for the sunny future.

**The Mormon Settlements along the Missouri.**—In the autumn of 1846 about 15,000 people had gathered on the Missouri River. The country up to that time had few, if any, settlers. The eastern slope of the valley of the Missouri, in what is now Iowa, was occupied by the Pottawattomi Indians, some 2,250 in number. Except a few small settlements near the Missouri State line, the Indian trading-post or two, and a few scattered posts of the American Fur Company, the country was occupied solely by the Pottawattomies and their allies. West of the Missouri River, in what is now Nebraska, were the Omahas, Otoes, Poncas, and Pawnees. This entire country was known as the “Indian country,” and every white man was considered a trespasser. The Presbyterian Church had a mission or two there; and a few United States troops were stationed at Fort Kearney, but the country was still unknown and untouched by the plough of the white man. During the winter many of the pioneers remained at Mount Pisgah, Garden Grove, and a few smaller settlements in Iowa. In fact, settlements and farms dotted the country along the trail from the Mississippi to the Missouri Rivers. The pioneers crossed the Missouri into the Indian country and built some bridges over rivers and streams, but not much was done in that part of the country. A few of the pioneers settled among the Poncas that winter, but they were always in touch with the people at Winter Quarters.

The Pottawattomies and Omahas received the refugees

kindly. The former tribe was in better condition than the latter. The Omahas had been driven from their old hunting-grounds farther north, and disease had killed off most of them. The Iowas were their enemies, and in December, 1846, after an attack made by this band on the Omahas, in which many were killed, "Big Head," their chief, found refuge in the camps of the Mormons. Soon after, a solemn council was held by the Pottawattomies at a trading-station, at which some of the Mormon pioneers were present. Pied Fiche, surnamed LeClerc, meaning "scholar," addressed them:

The Pottawattomi came sad and tired into this inhospitable Missouri bottom, not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game and timber and clear water everywhere. Now you are driven away from your lodges and lands there and the graves of your people. We must help one another and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of the land not actually occupied by us. Because one suffers and does not deserve it, is no reason why he shall always suffer, I say. We may live to see all right yet. However, if we do not, our children will. Bon jour.

The Pottawattómies signed a treaty with the Mormons, and the whites were to live in peace with them on their grounds. While a large number of the Mormons remained among the Pottawattomies, others went across the river to the Indian country, where they made a settlement or two, and built a mill. The chiefs of the Omaha tribe held a council with the Mormon leaders, and Big Head gave them permission to remain on their lands for two years. By the close of the summer of 1846 the Mormons were scattered up and down the Missouri Valley, where there were

small settlements. Some lived in the caves of the river-bank, while others made homes of their wagons.

**The Plague Strikes the Mormon Camps.**—To the sufferings of the people were added another in the form of a plague, which to this day remains a problem as to just what the disease was. The trial was a severe one, for death struck hard in the camps and villages. The people had but little food, and none of the necessities to help them through the difficulty. In those days sickness and disease were treated with herb teas, but there was nothing with which to relieve pain. The Mormons called the plague the black-canker, and in one of the camps nearly forty per cent of the people succumbed. The disease also played havoc among the Indians, and they believed that the Great Spirit was angry with them. The pestilence was attributed to “the rank vegetation and decaying organic matter on the bottoms of the Missouri River, and its sluggish tributaries, to the foul slime left by the rapid subsidence of a flood, and the turning of the virgin soil by the settlers.” In many of the camps there were not enough well persons to attend the sick and bury the dead. The people huddled in their cabins and dugouts and tried to keep dry and warm. The fever raged among them; “little children cried for food and the relief of the fever,” and the women worked and prayed constantly for relief. Six hundred deaths occurred at Winter Quarters, and hundreds were buried on the slopes of the Iowa bluffs.

In all the camps of the year 1846 there was much sickness and pestilence, and this with the scantiness of wearing apparel, as well as poor food, makes a story of hardship and sorrow seldom equalled in American history. Hardly a family had escaped the ravages of the disease, and graves marked the trail from the Mississippi River to the Missouri.

In writing of the journey to Winter Quarters, Mrs. Zina

D. Young says: "The destitute lived in wagons. But something worse than destitution stared us in the face. Sickness came upon us, and death invaded our camp. Sickness was so prevalent, and death so frequent, that enough help could not be had to make coffins. Many of the dead were wrapped in the grave-clothes, and buried with split logs at the bottom of the grave and brush at the sides, that being all that could be done for them by their mourning friends. When my father died, sad was my heart. I alone of all the children was there to mourn. There upon the hillside was his resting-place. The graveyard was so near, I could hear the wolves howling as they visited the spot."

**Home Life in the Camps.**—Notwithstanding the trials endured by the people, every family had its home in a cave of the river, in wagon, or in cabin. The day's work was always started with prayer to God; it was closed with praises of thanksgiving. It is trials and sorrows that develop the best within the heart, and the refugees on the banks of the Missouri in that fearful winter thought of each other, and if one family had plenty, it was shared with another who had not fared so well. Sorrows united the people, and there was developed a spirit of human helpfulness that stamps those people as large-hearted and Christian-like. Indians often came to their doors, begging for bread and meat; they were helped as often as the people could possibly give. But at best the people were very poor. There were no carpets on the floors in those days; in fact, there were no floors. The furniture consisted of chairs made of willows, and wagon-seats were used for tables. The beds were merely ticks filled with dried grass and leaves; and thankful were the people when they had a blanket. Fortunately for the little children, the Indians sold buffalo-skins cheap, and many were provided with these for covering at night. The winter was long and very stormy; in fact, it was a dark,

dreary time, and thankful were the people when the birds heralded the coming of spring. With the coming of clear weather the people began to make preparations to go to the West.

## CHAPTER X

### THE FIRST COMPANY OF PIONEERS

“Mountains loom upon the path we take,  
Yonder peak rises sharp and clear.  
Behold, it stands with its head uplifted;  
Thither go we since our path lies there.

Mountains loom upon the path we take,  
Yonder peak rises sharp and clear.  
Behold we climb. Drawing near its summit,  
Steep grows the way, and slower our step.

Mountains loom upon the path we take,  
Yonder peak rises sharp and clear.  
Behold us now on its peak uplifted;  
Planting there our feet we stand secure.

Mountains loom upon the path we take,  
Yonder peak rises sharp and clear.  
Behold us now on its head uplifted,  
Resting there at last, we sing our song.”

—“*The Hako*,” a Pawnee drama played annually  
by the Pawnee Indians.

**The Spring of 1847.**—The people at Winter Quarters and at the other camps along the Missouri River welcomed the spring of 1847, for they had suffered much during the long winter. However, the pioneers were buoyant in spirits, and hopeful as to the outcome of the year before them. The Indians were friendly, and passing emigrants gave words of encouragement to the people. Hundreds of buffalo-hides were purchased by the Mormons, and the farmers from Iowa came into their camps with flour and grain. A great deal of bacon was purchased, for traders came up

the Missouri River from St. Louis with supplies such as bacon, calicoes, and shoes. Wagons were mended, oxen shod, and everything put in readiness, for the first company was to start for the West. The people had little money; in fact, in those days barter was common; that is, the people exchanged their commodities with each other. A man would give a sack of flour for a sack of potatoes; or a pair of shoes for a saddle. The spirit of the camps was one of helpfulness, and each person felt that a part of his daily duties was to co-operate in helping the entire company.

**The First Company.**—The first company of pioneers to the West left Winter Quarters April 7, 1847. There were in the command 143 men, 3 women, and 2 children, all under the direction of Brigham Young. Many of the men of the first company have left their influence on the history of the far West. Besides their leader, Brigham Young, there were Orson Pratt, Heber C. Kimball, Wilford Woodruff, William Clayton, Willard Richards, George A. Smith, Erastus Snow, Horace K. Whitney, John Brown, Rodney Badger, Howard Egan, Seth Taft, Jacob Weiler, Lorenzo Young, Bryant Stringham, Albert Carrington, and John Pack. These are but a few of the men. The women were: Harriet Page Wheeler Young, Clara Decker Young, and Ellen Sanders Kimball. The two children were: Isaac Perry Decker and Lorenzo S. Young. There were 70 wagons, 93 horses, 52 mules, 66 oxen, 19 cows, and 17 dogs and chickens. The company was well organized. Brigham Young was in command, and over each 50 was a captain. Each company of 50 was divided into smaller units of 10, and over each 10 was a captain. Thomas Bullock was the clerk of the camp, and his duty was to keep a careful account of the journey. William Clayton, Erastus Snow, Orson Pratt, Wilford Woodruff, and others kept a very accurate account of the migration.

The journey of the pioneers was one of hopefulness. Their sorrows and trials were many, but they had an abiding faith in God, and when people centre their lives in confidence in an overruling Providence, they are sure to accomplish what they set out to do. The order and discipline of the camp is shown in Clayton's journal. Writing on April 18, he says:

At five o'clock in the morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon. Then cooking, eating, feeding, teams, etc., until seven o'clock, at which time the camp is to move at the sound of the bugle. Each teamster is to keep besides his team, with his loaded gun in his hands or in his wagon, where he can get it in a moment. The extra men, each to walk opposite his wagon with his loaded gun on his shoulders, and no man to be permitted to leave his wagon unless he obtains permission from his officer. In case of an attack from Indians or hostile appearances, the wagons to travel in double file. The order of encampment to be in a circle with the mouth of the wagon to the outside, and the horses and stock tied inside the circle. At 8.30 P. M. the bugle to be sounded again, at which time all to have prayers in their wagons, and to retire to rest by nine o'clock.

**A Song of Hope.**—While the pioneers were on the march through Iowa, William Clayton composed a hymn, which was afterward sung by every pioneer company to Utah. In the evening when the people made camp, and all were tired with the day's march, they would gather around their fires, and preceding a prayer of thanksgiving and benediction they would sing:

“Come, come, ye Saints, no toil nor labor fear;  
But with joy wend your way.  
Though hard to you this journey may appear,  
Grace shall be as your day.  
'Tis better far for us to strive,



Our ceaseless cares from us to drive;  
Do this, and joy your hearts will swell—  
All is well. All is well.”

**Route of the Pioneers.**—The company was formally organized on the Elkhorn River, a branch of the Platte, April 16. The wagons were put in good condition, loaded with provisions and farming machinery. Leaving the Elkhorn, the company followed along the north bank of the Platte River. They crossed Loup River on April 24 by means of a leather boat, and continued on to Fort Laramie. Here they were kindly received by the officer in command. Fort Laramie was a centre for the American Fur Company, and was the first to be built in the present State of Wyoming. While here Orson Pratt determined the latitude and longitude of the place, as well as its altitude above the sea. Such records of the mathematical calculations of Mr. Pratt have been very useful in years gone by to overland travellers.

The pioneer company, on leaving Fort Laramie, consisted of 161 souls. A small group, under a Mr. Crow, had joined the main company. This company had 5 wagons, 1 cart, 11 horses, 24 oxen, 22 cows, 3 bulls, and 7 calves. Now and then, returning fur companies to the States would hail them, and offer to carry letters back to the Missouri River, and often some lonely fur-trader would wander into the pioneer camp and would be given food and a place to sleep. South Pass was reached, and then the company passed the height of land which separates the waters that find their way into the Gulf of Mexico from those flowing into the Pacific Ocean. The Green River was reached, and on Sunday, June 27, the company met James Bridger, one of the noted guides and frontiersmen of the West in early days. He was on his way to Fort John in company with two of his men. Bridger remained the night in camp, and gave information concerning the valley of the Great Salt Lake.

His impressions of the Great Basin, however, were rather vague. On July 7, Fort Bridger was reached, and after a day's rest the company travelled on, determined to take "Hastings's new route to San Francisco." This led the pioneers through Echo Canyon to Weber and East Canyons, on over Big Mountain into Mountain Dell; thence over Little Mountain and down through Emigration Canyon to the valley of the Great Salt Lake.

**Bridger's Description of the Utah Country.**—Bridger was well informed on some particular points concerning the Utah country. He told the pioneers about the route taken by the Donner party. "At Fort Bridger the trail leaves the main-travelled road to Oregon and takes what was known as Hastings's Cut-off. In the Bear River Valley there is oak timber, sugar-trees, cottonwood, pine, and maple. The pine are large and plentiful. There is no timber on the Utah Lake, but some on the streams that empty into it. On the banks of the river which flows from Utah Lake into the Great Salt Lake there is an abundance of blue-grass and red and white clover." Some explorers have been around the Salt Lake hunting for beaver. The Utah tribe of Indians inhabit the region around the Utah Lake, and are a bad people. They have firearms, and will rob and kill when they can. The soil is good and likely to produce corn were it not for the excessive cold nights. The Indians near the Sevier Lake have farms and raise abundance of grain of various kinds. The Utah Lake country and the lands south are good until the desert is reached, some 200 miles south." Coal, iron, and copper abound in the mountains south. (Clayton's journal.)

**Young's Careful Plan of Organization and Journey.**—Brigham Young's plan of march and purposes were carefully followed on the march across the plains. The camp always arose with the bugle-call at five, and after prayers

and breakfast the company yoked their oxen and travelled on. Sundays were generally days of rest and thanksgiving. Order was maintained in the camps, and every man was not only expected but was desirous of co-operating in performing his various duties. President Young admonished the men to kill no buffalo wantonly, but only for food; and the Indians were to be treated with equity, and, when possible, food was to be given them. The company generally travelled from eight to twenty miles per day. At times it was necessary to cut through timber, and when climbing the Wasatch Mountains not only were the pioneers compelled to make a road through the wooded country but great boulders had to be moved and wagons held right side up with ropes. There was little sickness in the camp until President Young reached the mountains, and then for days he suffered with the mountain fever. There were no deaths and few losses from Indians or other sources. In all, it was a journey of little mishap, and while the journey was long and tiresome, the people were buoyant and cultivated the spirit of happiness.

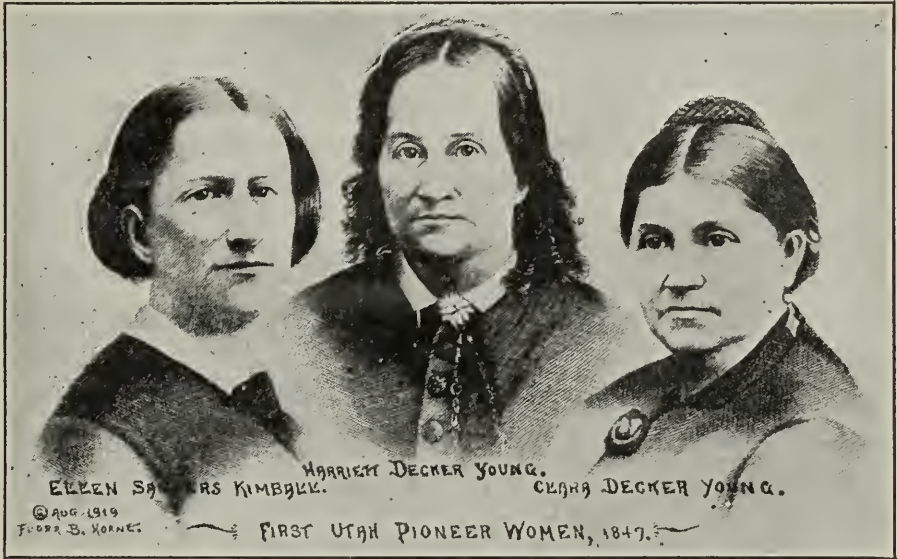
**Scientific Work.**—With the company of emigrants were a number of educated men, and Orson Pratt was a scientist who became widely known for his knowledge of mathematics and astronomy. During the journey he not only kept a record of the latitude and longitude of the important places along the route but he calculated the height of some of the principal mountains. His descriptions of the physical features of the country are vivid and accurate. It is interesting to note the first time that the colonizers saw the artemisia, or sage-brush. While the company was near what was known as Devil's Gate, not far from Independence Rock, Mr. Pratt describes the country, and writes in his journal: "The rest of the plain, for several miles in width, is of a sandy, barren, sterile aspect, with scarcely

any vegetation but artemisia, or wild sage, which seems here to flourish in great abundance, growing in places to the enormous size of eight or ten inches in diameter, and eight or ten feet high. It burns well with a clear bright flame.”

**A Buffalo-Hunt.**—While on the plains the pioneers lived on bacon, bread, and beans. These articles of food, with fresh buffalo-meat, were relished by trail-breakers far from the haunts of civilized habitations. Wilford Woodruff tells in his journal an interesting story of a buffalo-hunt, which illustrates something of the activities and amusements of the pioneer company. Says he:

When the Utah pioneers had reached Grand Island on the Platte, they were greatly in need of fresh meat. One morning in May a herd of buffalo was seen on a little hill not far from the pioneer camp. This was an interesting day to the hunters of the camp. The pioneers made an early start, and after traveling six miles, camped for breakfast on the prairie in sight of a herd of buffalo feeding on a bluff to the right of us. They were about two hundred. Three only of the hunters started out. They rode as near to them as possible and crawled along the grass, but the buffalo became frightened and ran away. We had not traveled more than two miles farther before we discovered another large herd five miles before us. The hunters assembled and held a council. We determined to get some of the buffalo meat if possible. We traveled until we were within a mile of the herd, when a halt was made and fifteen hunters started together. We all went along until we reached a bluff within a few rods of the herd. We all made a charge upon them from the bluffs into the plain, but when we reached the plain, we soon overtook them, and each man singled out his game. We made choice generally of cows, and then rushed up to the side of them, and fired upon them with our pistols which we found much better to carry than our rifles, which were very cumbersome in running. I killed a cow and calf. I then saw O. P. Rockwell with three bulls a-bay on the prairie. We ran to his assistance, and surrounded them and commenced firing. They bolted ahead. I put spurs to my horse, and ran in front and was within about a rod of them, when they pitched at me and gave me a chase for a

fight. It hurried me to get out of their way. We killed three cows, three bulls, and five calves, making eleven in all. In the morning, Solomon Hancock had gone out to hunt buffalo on foot. As he did not return in the evening, we felt greatly concerned about him; but in the morning he returned having killed a three year old



The Three Women in the First Company of Pioneers

cow, which he watched during the night to keep the wolves from eating her. He shot one wolf and the rest ran away.

This was our first day's buffalo hunt, and we considered the results quite good inasmuch as we were all strangers to a buffalo hunt, very few of us having ever seen one before. We dressed our meat, and the wagons came from the camp to take it.

**Some Experiences on the Plains.**—The feelings and thoughts of the pioneer band as they journeyed over the plains are shown in the words of Clara Decker Young, one of the three women who made that memorable trip. In a story told to her children long years after, she said:

When we left Winter Quarters I had made for myself a skirt and waist from some good woollen goods which my husband had pur-

chased from one of the English brethren who had come to Nauvoo. Every week we washed our linen, and we always had clean clothes of some kind on the Sabbath day. Often would some of the brethren keep watch on the bank of stream while we cleaned the tins and buckets in which we cooked. One of the saddest things I remember was the manner in which our cattle would limp into camp. They became very lame at times. The trail was very dusty, and then when it rained the mud was disagreeable. We saw thousands of buffaloes, and herds of elk would often pass us. When we reached Echo Canyon, it seemed as if the hardest part of our journey was before us, and it was, for no one can conceive of the hard work it took to get our company through Emigration Canyon to the valley. When my husband said, "This is the place," I cried, for it seemed to me the most desolate in all the world.

**Orson Pratt's Advance Company.**—On July 22, an advance company of forty-four men and twenty-three wagons went on ahead of the main company, to make a road and find the valley. On July 19, after a hard day's work pushing through East Canyon, Orson Pratt and John Brown climbed the mountain and saw, for the first time, the valley of the Great Salt Lake. After a few days of very difficult travelling, the advance company reached the mouth of Emigration Canyon. Mr. Snow, in describing this event years later, said:

The thicket down the narrows, at the mouth of the canyon, was so dense that one could not penetrate through it. I crawled for some distance on my hands and knees through the thickets, until I was compelled to return, admonished to by the rattle of a snake, which lay coiled up under my nose, having almost put my hand on him; but as he gave me the friendly warning, I thanked him and retreated. We raised on to a high point south of the narrows, where we got a view of the Great Salt Lake and this valley, and each of us, without saying a word to the other, instinctively, as if by inspiration, raised our hats from our heads, and then, swinging our hats, shouted. We could see the canes down the valley, on what is now Mill Creek, which looked like inviting grain, and thither we directed our course.

The company, under Orson Pratt, explored the valley to the north as far as the Hot Springs, and west of the Jordan River. Moving his camp to the banks of City Creek, July 23, the first ploughing was begun, and the soil was irrigated.

Meanwhile, the main company hastened on as fast as possible, and after a trying time getting the wagons over Big Mountain and down Emigration Canyon, they arrived in the valley, July 24.

“**This Is the Place.**”—The famous words of Brigham Young, “**THIS IS THE PLACE,**” were uttered when he emerged with his company from Emigration Canyon. As he overlooked the valley from the hill that lies at the mouth of the canyon, he announced to the people that they had reached the end of their journey. Then, rising in his carriage, he said: “This is the place; drive on.” It was a beautiful day, and though the valley was covered with a haze, yet Wilford Woodruff writes in his journal:

We gazed with wonder and admiration upon the vast fertile valley spread out before us for about twenty-five miles in length and sixteen miles in width, clothed with a heavy garment of vegetation, and in the midst of which glistened the waters of the Great Salt Lake, with mountains all around towering to the skies, and streams, rivulets and creeks of pure water running through the beautiful valley.

**The Mormon Road.**—Much of the way from the Missouri River to Utah was travelled over an unbroken road. While on the Oregon trail much of the time, the Mormons made a road through a part of the Platte Valley, which became the highway for the Union Pacific Railroad later. In a report of the Washington Historical Society, vol. 6, Mr. Hiram F. White, in speaking of the Mormon road from the Missouri River to Utah, says:

It is impossible to estimate how much the making of the Mormon road contributed to the settling of the West. It is a significant fact that, for a good part of its way from Omaha to Salt Lake, the Union Pacific railroad runs over the route of the old Mormon Road. It aided vastly the great rush to the gold mines of California that immediately followed its completion. It was a great aid to the emigrations to Oregon and Washington of subsequent years. It transformed the dry and barren waste of the Salt Lake Basin into one of the most fertile and beautiful regions of the whole country, and formed a much needed and convenient resting place for every one of the weary travellers who subsequently went to the Pacific Coast.



## CHAPTER XI

### THE GREAT MIGRATION

“I . . . think I hear  
The sound of that advancing multitude  
Which soon shall fill these deserts. From the ground  
Comes up the laugh of children, the soft voice  
Of maidens, and the sweet and solemn hymn  
Of Sabbath worshippers. The low of herds  
Blends with the rustling of the heavy grain  
Over the dark brown furrows. All at once  
A fresher wind sweeps by, and breaks my dream,  
And I am in the wilderness alone.”

—*William Cullen Bryant.*

**Pratt's Large Company.**—After the first company of pioneers left Winter Quarters, in April, 1847, extensive preparations were made for others to follow. The “First Immigration,” so called, consisted of 1,553 souls under the command of Parley P. Pratt. It left Winter Quarters July 4, 1847. These pioneers were well organized into companies of 100 wagons, these again into companies of 50's and 10's, respectively, each with its captain. There were 580 wagons, 2,213 oxen, 124 horses, 887 cows, 358 sheep, 35 hogs, and 716 chickens. This company arrived safely in Salt Lake City September 19. Pratt kept a careful journal of the trials and difficulties of the long trip. Of the journey he writes:

After many toils, vexations, and trials, such as breaking wagons, losing cattle, upsetting, etc., we arrived in the Valley of the Great Salt Lake in September, 1847. After we had arrived on the ground of Salt Lake City, we pitched our tents by the side of a spring of

water; and after resting a little, I devoted my time chiefly to building temporary houses, putting in crops and obtaining fuel from the mountains. . . . Some time in December, after having finished sowing wheat and rye, I started in company with a Brother Higby and others for Utah Lake.

About 2,000 people arrived in the valley of the Great Salt Lake during the autumn of 1847.

James Brown's Company from Pueblo.—On July 29, just five days after the arrival of the first company in the valley, James Brown, with a detachment of the Mormon battalion, which had wintered at Pueblo, on the Arkansas River, arrived and was greeted with great joy by Brigham Young and his company. With Brown were a large number of immigrants from Mississippi, who had also wintered at Pueblo. A great many had died during the winter of various diseases, although, as a rule, the company had enough to eat. To give an idea, however, of the sorrows the battalion members were compelled to endure, I quote a paragraph from Daniel Tyler's *History of the Mormon Battalion*:

On the 1st of January, 1847, the twin son of Captain Jefferson Hunt died. The same day, Mrs. Fanny Huntington, wife of Dimick B. Huntington, gave birth to a child which died a few hours afterwards. Both the little innocents were buried in one grave.

Captain Brown and his company left Pueblo for the West by way of Laramie, May 24. The Platte River was reached by June 3. In crossing the South Fork of the Platte, owing to the great depth of water, the wagon-boxes had to be raised and blocks of wood put under them to keep the loading dry. On arriving at Laramie, they found that President Young and his company had passed twelve days before, and Brown determined to try to overtake the main company.

The road was bad, almost impassable in places, so that travel was necessarily slow and tedious. The command failed to overtake the pioneers, but arrived five days after the first company entered the valley.

**The Company from California.**—I will tell you, in a later chapter, about the MORMON BATTALION which served our country in the war with Mexico. Upon the arrival of the battalion in California by way of Santa Fe and the deserts of Arizona, the men were discharged, although a few re-enlisted for service in the army. The greater number took up their journey, intending to reach the valley of the Great Salt Lake by way of Walker's Pass. They were compelled, however, to remain in the valley of the Sacramento River and at Sutter's Fort during the winter of 1847-1848. Henry W. Bigler was one of these, and he with a few others was present when gold was discovered at the mill-race of Sutter on the American River, in January, 1848. Meanwhile a company had crossed the Sierras, and travelling over the deserts of what is now Nevada, they reached Salt Lake City October 1. Their sufferings had been intense. Many of them on arriving in the valley were destitute, and the people shared clothing with them as well as food. While this company of men was on the march, a Mr. Hoyt took ill, but continued his journey until death relieved him of his sufferings. "A short time prior to his demise," says Tyler, "we asked him if he did not wish to stop and rest. He answered, 'No, go on.' Growing more faint directly afterwards, he was aided by Sergeant R. N. Alred and other companions from his horse and laid upon the ground under the shade of a tree, where in a few moments he expired without a struggle or groan." He was buried, and timber and brush piled upon his grave to hide his remains from the wolves. Different members of the company from California brought various kinds of garden and fruit seeds as well as grain to

the colonists of the Salt Lake Valley. Lieutenant James Pace introduced the club wheat, and Daniel Tyler brought the California pea, which grows so prolific in Utah to-day. Those who wintered at Pueblo brought the variety of wheat known as the TAOS, which we find to-day so common in our State. Not only did the members of the Mormon Battalion serve as honorable soldiers in their country's cause, but they contributed much to the life of the struggling colony of Utah.

**The Companies of 1848.**—With the opening of 1848 large companies were on the plains wending their way to Utah. President Brigham Young was busy organizing and directing them in their work, and his immediate command consisted of the following companies:

	ALLEN TAYLOR'S 100	LORENZO SNOW'S 100	WM. G. PERKIN'S 100	ZERA PULSIPHER'S 100	TOTAL
Wagons.....	190	99	57	51	397
Souls.....	597	321	155	156	1,229
Horses.....	30	20	14	10	74
Mules.....	16	3	0	0	19
Oxen.....	615	308	191	161	1,275
Cows.....	316	188	99	96	699
Loose cattle.....	63	38	34	49	184
Sheep.....	134	139	97	41	411
Pigs.....	66	25	28	22	141
Chickens.....	282	158	94	71	605
Cats.....	19	10	3	5	37
Dogs.....	31	26	12	13	82
Goats.....	3	0	0	0	3
Geese.....	8	0	0	2	10
Beehives.....	0	0	2	0	2
Doves.....	6	2	0	0	8
Squirrels.....	0	0	0	0	0
Ducks.....	0	0	0	0	0

The full census of the company directed by Heber C. Kimball for that year consisted of: 623 wagons, 1,891 souls,

131 horses, 44 mules, 2,012 oxen, 983 cows, 334 loose cattle, 634 sheep, 237 pigs, 904 chickens, 54 cats, 134 dogs, 3 goats, 10 geese, 5 beehives, 11 doves, 1 squirrel, and 5 ducks. Most of the people travelled by ox-team, and it took many weeks to make the journey. About 1,000 wagons arrived in the valley during the year 1848. In fact, the old trail which had become known as the Oregon Salt Lake trail, was now the road for a continual line of wagon-trains, bound for Oregon, California, and Utah. The history of the old trail alone forms a dramatic story in the history of the West. It must be remembered that the pioneers were always in an Indian country, and it was imperative that a guard keep careful watch every night for fear the camp might be waylaid by the denizens of the plains and the people massacred. A state of unrest ensued after the Indian tribes saw the coming of the settlers, for the buffalo were killed by the thousands, and was not this animal the very life of the red men? Depredations and outrages occurred, for the Indian understood no other way to express his displeasure. The government for years tried to make peace with the tribes, but in vain. Finally, in 1849, the Utes and Navahoes entered into a treaty with the government to keep the peace. In 1851 the powerful nations of the overland route made a peace, and granted the "rights of the United States to establish roads and military posts within their respective territories." This helped some, but when the Indians continued to note the wanton killing of the buffalo on the part of the whites, they waylaid many an emigrant company for the purpose of stealing the cattle and horses.

**Stampedes and Prairie Fires.**—At times the camps would be awakened and all compelled to turn out and fight a prairie fire. Emigrants were often careless about extinguishing their camp-fires, and wide stretches of country were burned as a result. Every event of that kind reduced

the supply of growing fodder on which the live stock of the caravans was compelled to subsist, and many horses, mules, and cattle succumbed in consequence. Then many who started for Utah, Oregon, and California never finished the journey. After the great migration began into the far West, every mile beyond the Missouri was dotted with the whitening bones of beasts that had fallen, and with mounds that marked the graves of men.

Many succumbed to accident and natural illness aggravated by exposure and hardship. John Kaye has told in a pretty little poem of the death of a little child on the plains:

“Two days had the train been waiting,  
Laid off from the forward tramp,  
    When the sick child drooped  
    And died, and they scooped  
Out a little grave near camp.

Outside of civilization,  
Far from the abodes of men,  
    Where the cactus blows  
    And the wild sage grows,  
In the haunts of the wild sage hen.

No trace in range of the vision,  
No beautiful flowers bloom,  
    But a waste of sand,  
    In a desert land,  
Surrounds the little tomb.”

As for the stampedes, they were among the worst trials the pioneers could suffer. “Picture to yourselves,” says one writer, “three or four hundred head of frightened oxen, steers, cows, etc., running, bellowing, roaring, foaming, mad and furious—the ground shaking beneath their feet like an earthquake, chains rattling, yokes cracking, horns flying, and the cry of the guard: ‘Every man in camp turn out!’”

Horses were mounted, and in the darkness of the night, and through high grass, sloughs, mud and mire, the men pursued the bellowing and furious herd, leaving the women and children frightened with a few guards with rifles to guard the camp. After an hour or two perhaps, the cattle will begin to get weary and quieted, and if luck and fortune attend, the horsemen will head them off and drive them back to camp, except some that swim the rivers. The terrors of a stampede are not soon forgotten." Then, too, many a company of immigrants were overtaken by snow-storms and rains. William Appleby, who crossed the plains in 1849 by ox-team, speaks of the camp being struck by a furious and incessant deluge of rain. "The rain fell in torrents, the lightning flashed in vivid glare, the thunder rolled in rumbling and terrific peals, and the wind howled through our camp of canvas. The cattle bent to the storm as they stood upon their feet. . . . The guards, wet and dripping, paced the camp in their several rounds, and cried the hours, exposed to the furious and pitiless storm. Such is a prairie thunder-shower."

Cholera took many a toll, and graves along the trail told of the many that had succumbed to the dread disease.

**The Forty-Niners.**—In January, 1848, gold was discovered near Sutter's Fort on the American River. It was not long before the trail was lined with people going to the new Eldorado. It was not until the year 1849, however, that the great migration to the "diggings" occurred. Thousands of people crossed the plains to California, and a large percentage of these emigrants came by way of Salt Lake City. Within one year the population of California was increased by 100,000 people. "Hundreds of people now arrive here daily, and all stop to rest and refit," writes Parley P. Pratt to his brother. You can imagine how delighted the immigrants would be as they arrived in Salt Lake

City after the long, long journey over the plains. Continuing, Mr. Pratt says:

After crossing the great prairie wilderness for a thousand miles, where nothing is seen like civilization or cultivation, this spot suddenly bursts upon their astonished vision like a paradise in the midst of the desert.

The trail to the west of Salt Lake became strewn with the bones of animals and the graves of the dead. In writing of the long stretch of desert country beyond the Great Salt Lake, James Abbey, a forty-niner, says of his journey to California:

Aug. 1. . . . The commencement of the sixty five mile desert. A drive of three hours brought us to another slough, where we took in our supply of water, and found two hundred wagons doing the same. Here we rested our cattle till the cool of the evening, when we took our place in a train about five miles in length. We soon struck a sandy road, and in the space of one mile I counted forty-six wagons that had been deserted, the horses not being able to drag them through. . . . We pushed on today with as much speed as possible, determined, if possible, to get through the desert, but our cattle gave such evident signs of exhaustion, that we were compelled to stop. . . . The desert through which we are passing is strewn with cattle, mules, and horses. I counted in a distance of fifteen miles 350 dead horses, 280 oxen, and 120 mules, and hundreds of others are left behind, not being able to keep up. . . . I have counted 350 wagons abandoned within ten miles. . . .

**Salt Lake a Market.**—To the people of Utah the migration of the gold-seekers to California was a blessing. They brought boots and shoes, carts and wagons, gingham and woollen goods, which they sold cheap to lighten their load on the last hard stage of the journey. They bought horses of the settlers, paying as much as \$200 for a horse or mule that before their coming there was no market for at all. The *Frontier Guardian* says:



For a light Yankee wagon sometimes three or four heavy ones would be given in exchange, and a yoke of oxen would be thrown in at that. Common domestic sheeting sold from five to ten cents per yard by the bolt. The best of spades and shovels sold for fifty cents each. Vests that cost one dollar and fifty cents in St. Louis were sold at Salt Lake for thirty-seven and a half cents. Full chests of joiners' tools which sold in the East for one hundred fifty dollars were sold in Salt Lake for twenty-five dollars. Indeed, almost every article could be bought at a price fifty per cent below the wholesale price in eastern cities.

Just when the resources of the Utah pioneers were at their lowest ebb, and when they needed help, these emigrants on their way to California flocked to the city, and were eager to dispose of the very goods that the pioneers most needed. Many enterprising eastern men, upon hearing of the influx to the gold-fields of California, determined to go there, and took with them large stocks of merchandise for which they expected a ready sale in the mining-camps. They little realized the hardships of the journey, and upon reaching Salt Lake and discovering that the hardest part of the trip was still ahead of them, they were glad to dispose of their stock for anything that it would bring.

**What the Ox-Teams Brought.**—The ox-team trains not only brought many thousands of people to Utah, but every wagon was well loaded with useful articles, such as books, household furniture, farming machinery, woollen goods, boots and shoes, hats and caps. Governor Young announced to the legislature, in 1853, the arrival of machinery from France, with operators, for the manufacture of sugar from the beet. This machinery was shipped across the ocean on a sailing vessel to New Orleans, thence up the Mississippi River, and on to Salt Lake City by ox-team. In 1852, a library of 2,000 volumes was hauled over the plains by ox-team to Salt Lake City, and in the autumn of 1852, Wilford Woodruff arrived with two tons of school-books. A beautiful

square piano was brought to Utah in 1851. It was carefully packed in straw, and for one winter was cached on the banks of the Platte River, as the owner could not reach the valley with it before winter. Two large old globes were brought by ox-teams over the plains in 1852. One was a terrestrial and the other a globe representing the starry heavens. In another wagon was a telescope, and much beautiful furniture was carefully packed away in the wagons. One old lady from England, in 1854, brought six beautiful Scotch shawls, and shared them with her companions when the nights were cold. Candle-moulds, old glass lamps, pewter lamps, toasting-forks and waffle-irons, gridirons, and jugs—all were tucked away in many an old pigskin and deerskin travelling trunk. The people listened to the request of President Young when he asked through a circular letter that all people coming from abroad bring “all kinds of choice seeds of grain, vegetables, fruits, shrubbery, trees and vines,—everything that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also the best stock of beast, birds, and fowls, of every kind; also the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, and silk; farming utensils, such as corn shellers, grain threshers, and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness or the prosperity of any people.”

**Later Migrations.**—Through the years the immigration to Utah by ox-teams continued, until the completion of the transcontinental railroad in 1869. Every year teams with supplies and clothing went out from Salt Lake City to meet the different companies and to escort them into the valley. How the people rejoiced when they came in sight of Salt Lake City after many weeks on the plains. During those years immigrants came from the British Isles and parts of

Europe. After six, or possibly ten, weeks on the ocean in a sailing vessel, the immigrants were landed in New York, and from there went by train to St. Louis. Or if New Orleans was the port of entry, as it was for many companies, they continued on up the Mississippi River by boat, and thence to Independence, where they set out by ox-team for Utah. Some of the best-known families of Utah came from countries across the sea in those early days, and took their part in developing the country and building the towns and cities. The old trail to the West was the highway of a mighty host of pioneers, whose dream was to make their homes in the wilderness, and to plant there the institutions of American civilization. To give an idea of the difficulties that were met in crossing the plains to Utah in early days, I am going to tell in the next chapter the story of a pioneer.

## CHAPTER XII

### THE STORY OF A PIONEER

#### JOHN R. YOUNG TO MISSOURI RIVER

In 1863 I was living in southern Utah. It was believed the immigration would be unusually heavy that year; hence great exertions were put forth by the people to bring the season's gathering to a successful termination. Teams were raised in all parts of the territory, organized into companies of fifty wagons each, four yoke of cattle to each wagon, and placed under the care of experienced men. These were sent to the Missouri River, 1400 miles, to haul the luggage of the immigrants. The people were required to walk. Rules of government were established in each camp, and firmly carried out. No swearing was allowed; all assembled for prayers at the call of the chaplain, morning and night; usually at nine o'clock all retired for rest, and at five all arose. These camps were practical training-schools of great value.

It fell to my lot to drive a team in Captain John R. Murdock's train. Upon arriving at Omaha, I was selected to take charge of an independent company. On the 8th of August I commenced the task of leading these people, who were Scandinavians, from Omaha to Salt Lake City. When it is remembered that these people spoke a language that I did not understand, that they were not accustomed to driving teams, that I had to teach them even how to yoke their cattle, and hitch on to their wagons, it will be easy to imagine the magnitude of the task I had undertaken.

For the first week we made only from five to ten miles a

day; but at the end of two weeks, we could make twenty-five. At Wood River Centre, the western line of civilization, and the last telegraph-station, I received a despatch from our immigration agent, Feramorz Little, telling me that the Sioux were on the war-path, and that we must be watchful or they would run off our cattle. As a word of encouragement, he added that Captain Preston would overtake me in a few days, and would give me four mounted Utah men to aid me as scouts and night guard for my cattle.

Thus cheered I pushed boldly out into the hunting-grounds of the Sioux. But day after day passed, and Captain Preston did not come. At last I reached Ash Hollow, where there was a stockade and five Utah men guarding supplies left by the "down-going" trains. Leaving early the next morning, we made a drive of twenty-five miles across the big bend of the Platte. In the evening a squad of U. S. troops camped on the opposite side of the river and helloed across to us to look out, for "the devil was let loose" —meaning that "Sitting Bull" was on the war-path. lu  
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### THE SIOUX STEAL HORSES

In the morning they were gone, and when we brought up our cattle, one of our best oxen was missing. It belonged to a Swede who had only a light wagon and one yoke of oxen. Selecting a large cow from the herd, I yoked her in, and started the train in charge of the interpreter. I then circled the night herd-ground; and being a good trailer, I soon found the track of the ox going back, and caught him at Ash Hollow, twenty-five miles from camp. Giving my horse a feed of grain, and taking lunch with the men, I started with the ox to overtake my train. The long, weary day went by, the sun was near setting, and I had just passed the night camp-ground I had left in the morning, when a

small cloud of dust, coming from the foot-hills, attracted my attention. Just as I was entering a gorge I drove the ox into the wash, then turned back up the hill until I could see the dust again. With the aid of my telescope I made out four Indians rapidly driving a herd of horses toward a patch of timber on the river. A careful inspection convinced me that the loose animals were American horses, and I soon recognized them as Captain Preston's. It now flashed through my mind why he had not overtaken us: the Indians had stolen his horses and crippled his movements.

There I was, twenty miles from camp, alone, with no weapon but my revolver, and almost face to face with the robbers who had stolen my friend's horses. I stood and watched until they reached the timber. Selecting a large tree for a camping-place, they threw down their traps, and three of them bunched the horses, while the fourth caught and hobbled them. Then they cut poles, and started down the river, evidently to catch fish for their supper. I saw that the arroya that I was in emptied into the river near their camp; and knowing that the moon would not rise until a few minutes after dark, I instantly formed a plan, and went to work to put it into execution. I was averse to shedding blood, having always been taught to avoid it except in self-defense. I resolved, however, to recapture the horses, and then, if followed, I would fight. Leaving the ox, I moved cautiously down the ravine and reached the mouth of it just as the gloom of night settled over the plain. The Indians had returned and built a large fire. One of them walked out and bunched the horses, and their movements attracted the attention of my mare. She threw up her head and started to neigh, but I gave the bit a jerk in time to check her. The movement, slight as it was, showed me how dangerous was the work I had undertaken.

The Indian soon returned to camp and threw some more

wood on the fire, which in the still night flamed high in air, rendering objects visible for some distance round, and greatly assisted my movements. I felt that now was my time to act. Approaching carefully the outer circle of horses, and dropping my bridle-reins, I moved quietly from horse to horse, cutting their hobbles; then regaining my own horse, moved the band slowly until they found they were unfettered, when I leaped into my saddle, and started them on a run. The wild yell that rang out on the night air curdled my blood, and made my hair stand on end. For a moment I was quite unnerved, but soon recovered, and lashed the horses at a wild rate across the plain. By the time I reached the ox the moon had risen, and it seemed as light as day. I drove the horses and the ox across the gully, and then wheeled back and stood in the darkness at the bottom of it, waiting for my pursuers.

Soon the pattering of feet reached my ears; and holding my breath until two dark forms came into view, I opened fire. The quick somersault and rapid retreat convinced me that Mr. Indian had been twice surprised by the white man. Emptying my revolver to give the idea that there were several of us, I sent the stock hurrying toward my camp. The road was straight and free from hill and hollow, so I was not much afraid of being ambushed.

#### CHASED BY WOLVES

As several hours passed without interruption, I concluded that my shots had taken effect, at least so far as to discourage the Indians from following me. But I was suddenly aroused from this feeling of security by another danger I had not counted on. It was the low, distant howl of a wolf. Soon an answer came, then another, and another. I smiled, for I had a contempt for the whole wolf tribe, believing them

to be cunning and cruel, but cowardly. I turned the cylinder of my pistol to see if it was properly reloaded, and, finding it all right, calmly awaited the gathering of the howling pack.

With lolling tongues and fiery eyes they came galloping up, falling into small groups, snapping, snarling, and fighting. I hesitated to shoot for fear the smell of blood would whet their ferocious appetites. My hesitation ceased, however, as a large gray wolf trotted up to my side and crouched to spring at me. Instinctively I put a bullet through his shoulder, and he fell backward with a yell. In an instant a score of hungry brutes sprang on to him, and tore him to pieces.

At the same moment a fresh pack came sweeping across the road in front, enclosing us in a circle. The frightened horses recoiled back upon me, and I began shooting right and left. One of the excited ponies suddenly bolted from the herd, and ran wildly across the plain. Instantly every wolf joined in pursuit. For a moment, there was a rushing sound, which gradually died out in the distance, then I was left alone with my trembling ponies, and my heart wildly beating.

#### CAMP REACHED IN SAFETY

At 4 A. M. I reached the camp in safety. The Danes had put the children to bed; but the men and women were sitting around a fire in the centre of a corral formed by the wagons. When I rode up they greeted me with four hurrahs, and strong hands lifted me from my saddle and bore me triumphantly to the watch-fire.

When the joy had somewhat subsided, I said: "Boys, that ox has travelled one hundred miles, and I have ridden seventy-five. These horses are Captain Preston's. I took



them from the Indians who had stolen them. Now, double the guards around the camp and cattle, put out your fire; and let me sleep until sunrise.”

The first day after my adventure passed pleasantly. We made a good drive and camped on a small clear stream, and the usual horseshoe corral was formed. At dusk, the horses were placed on the inside, and guards placed at the ends of the corral.

In the morning it was reported that the horses had been restless. I circled the camp, and near the mouth of the creek I found where two Indians had jumped across. I knew that mischief was intended. That night I was cautious in selecting a camp-ground, and careful in forming the corral, being sure that no gaps were left.

Before our company left Omaha two American families joined us. They were rough Nebraskan farmers; and one of the men, named Jerry, was of great service to me. He was good-natured, strong, and fearless. A younger brother of mine was also with me. He, too, was quiet and reliable. I told the people that I feared the Indians were following us, and that they would try to stampede our stock, which I dreaded above all things.

### A STAMPEDE

**R** I had seen the effects of stampedes in my first trip across the plains. A tornado is but little more to be dreaded than the rush of a large herd of crazy, frightened cattle. I have seen wagons smashed to stove-wood and strong men trampled to death. I therefore requested Jerry and my brother to spread their blankets near me, and I kept my best horse saddled ready for any emergency.

And the emergency came about three o'clock in the morning. A wild yell like an Indian war-whoop rang out on the

air, followed by a rush of cattle. In an instant all was confusion; women and children tumbled pell-mell out of the wagons in their night-clothes, screaming and fainting. The men, guns in hand, formed bands and, rushing in front of the cattle, fought desperately to keep them from bolting; and caused the crazy beasts to run in a circle. Every round brought them nearer the wagons; and I knew if they struck them that we were ruined.

Grasping my two trusted men, I urged them to mount their horses and throw themselves between the cattle and the wagons, and force the cattle, if possible, to bolt from us. I seconded their efforts by mounting my horse, and, getting my interpreter, hurried to the men who were fighting the cattle, and led them to where I could hear Jerry and my brother's voices vainly trying at each returning surge of the dark mass to force the cattle farther from the wagons.

Massing my men at the most exposed angle of the corral, I ordered them, on the return of the cattle, to fire a volley into the air. The sheet of flame from the guns seemed for a moment to paralyze the stock; and then with a rush that shook the ground beneath our feet, away they thundered toward the foot-hills on the north.

I lay flat on my horse, and, crowding him into the jam, was swept along with the herd for about three miles, until I was satisfied no Indians were following; then I straightened up and commenced talking to them. This had the effect of quieting them. They slowed up, began lowing, as if calling to each other, and finally stopped. I was soon joined by my brother; but Jerry's horse, being slow, was soon distanced and lost, and he did not find us. Nor did he reach camp until the next day.

As soon as it was light, we moved the cattle back to camp; but they were nervous, and great care had to be taken in yoking them up. About nine o'clock we broke camp. I

put my brother's team in the lead, and told him to drive briskly, as I wanted to keep the wagons some distance apart. I strung out the teams and instructed the drivers to not close up. I purposed to drive fast until we should reach Goose Creek, fifteen miles away, and then camp.

All went as I desired, until we reached the summit of the last ridge. From there we had a mile of down-hill grade to the creek. I glanced back, and could see the line of white covered wagons following each other like birds of passage, moving in orderly columns to a warmer clime. A feeling of joy filled my bosom, for I felt that the labors of the day would end in peace. I spurred my horse and galloped rapidly to the front, to select the best spot on which to form my camp.

Crossing the creek and ascending the bench a few rods to the west, I turned and looked back just in time to see two Indians ride from the head of a hollow on our left. As they rushed past the rear of the train, they gave their wild, blood-curdling war-whoop. As quick as lightning an alarm seemed to flash from one end of the train to the other, and every team rushed wildly down the hill.

My pen is too weak to describe the heartrending scene that followed the fearful rushing of the wild, stampeded cattle. Wagons were jolted against wagons with such force that the inmates were thrown out, to be run over and trampled under foot by other mad teams following in their rear. On they came, tearing blindly in any direction that their crazy fear led them. Wagons were embedded in the mire of the creek, and the tongues jerked out. At last they began to scatter, and then stopped. Children ran instinctively to their parents for protection. In groups they wandered from their teams, avoiding them as though they had become beasts of terror to them. I rode to my brother, and directed him to the selected camping-place. He unhitched his team,

and driving the oxen some distance away, unyoked the right ox and turned its head toward the off one's tail, then yoked in again. In this shape, as long as yoke and bows held, there was no danger of stampeding.

The people took new hope. I rode from wagon to wagon directing their movements, and checking noise and confusion. By sundown the camp was formed, the cattle secured, the guards placed, and fires lighted. Then I turned my attention to the wounded ones. I had but little knowledge of surgery; but all eyes were turned to me. With a prayer for God's blessings to attend my efforts, I sewed up gaping flesh wounds. Providentially no bones were broken, but there were two women and one man who needed no help of mine. Loving hands smoothed the tangled hair and closed the eyes of the dead, and loving lips kissed the pale brows. Then white sheets were spread over them, and they were left to rest. The next day on the hillside we dug their graves, and of the old family chests coffins were made. Then a venerable man, in workman's garb, spoke words of comfort:

“Blessed are the dead who die in the Lord.”

## CHAPTER XIII

### THE HAND-CART COMPANIES

“Some must push and some must pull  
As we go marching up the hill.  
As merrily on the way we go  
Until we reach the valley, Oh.”

The hand-cart parties came across the plains to Utah from the Missouri River, and pulled hand-carts all the way. The story of the trials and hardships of these emigrants is one of the saddest in the history of the West. From 1856 to 1861 nearly 4,000 people crossed the plains by this means, and although many perished between the Missouri River and the valley, it was nevertheless a successful movement, and the people who came—mostly from England and Scandinavia—added much to the industrial and social life of the growing communities of Utah.

It is interesting to note the causes leading up to this movement. Every year thousands of people from Europe gathered at Florence on the Missouri River, and crossed the plains to Utah by ox-teams. In 1855 and 1856 many hundreds of Europeans were fleeing from England, particularly on account of the Crimean War and the high cost of food. Among them were those who had joined the Mormon Church and who wanted to reach their “Zion.” It was a problem to Governor Young as to just how to get his people from the Missouri River to Utah. The people who emigrated were poor. They had no money with which to buy wagons, so some other plan had to be devised. An interesting letter on this point is that of Governor Young to Franklin Richards in 1855, in which he says:

In regard to foreign emigrants for another year, have them take the northern route through New York and Chicago and land at Iowa City, the western terminus of the Rock Island railroad. . . . There they will be provided with hand-carts on which to haul their provisions and clothing. We will send experienced men to that point with instructions to aid them in every way possible; and let the Saints who intend to emigrate to Utah the coming season understand that they are expected to walk and draw their carts across the plains. Sufficient teams will be furnished to haul the aged, infirm, and those who are unable to walk. A few good cows will be sent along to furnish milk, and some beef cattle for the people to kill on the road. Now, gird up your loins and come while the way is open.

~~Within eight months~~ from the time this letter was written ~~750 pilgrims~~ pulled their dust-covered carts into Salt Lake City to the tune of "Some must push and some must pull."

**The Hand-Carts.**—The plan for the movement went into operation in the spring of 1856. ~~The carts were made at Iowa City, and consisted of two wheels with a framework covered with boards for a bottom.~~ The framework extended in front with a cross-bar, which was grasped by the one who pulled. The clothing and food were strapped on to the frame, exposed to the storms and the weather. Only seventeen pounds of luggage were allowed each person, and this was disappointing, for many had brought personal belongings over the sea, which had to be discarded when the journey was continued from Iowa City.

The first of the hand-cart companies arrived in Salt Lake City ~~at the close of September, 1856.~~ They were led by Edmund Ellsworth and Daniel McArthur. Each had a company of ~~nearly 500 souls,~~ 100 hand-carts, 5 wagons, 24 oxen, 4 mules, and 25 tents. Most of the emigrants had come from Europe, particularly Scandinavia. The majority walked the entire distance of 1,300 miles. On the 26th of September they were met in Emigration Canyon by Gov-



The Ox-Teams and Hand-Carts at Independence Park

From a painting by George Ottinger



“It Was a Struggle to Get Through the Mountains from Fort Bridger  
to the Great Salt Lake”

From a painting by H. L. A. Culmer

ernor Young and others, and were escorted into the city, headed by Captain William Pitt's brass band. The journey had taken just three months. Some delay was caused by some of the hand-carts breaking down. They had been made of green instead of well-seasoned timber, and "could not bear the strain of the long journey over the heated plains." Other companies arrived a few days later.

**The Willie Company.**—Two companies were now on the plains trying hard to reach Salt Lake City before the winter weather set in. They were in charge of James G. Willie and Edward Martin. It was not until August that these companies crossed the Missouri River, when they hastened on to reach their destination before the late autumn. Unfortunately, an early winter set in, a winter similar to the one that had overtaken the Donner party in the Sierra Nevada Mountains just ten years before. Willie's company consisted of 500 souls, 120 carts, 5 wagons, 24 oxen, 45 beef cattle and cows. In Martin's company were 500 souls, 146 carts, 7 wagons, 30 oxen, and 50 beef cattle and cows.

Travelling with the Willie and Martin companies were, fortunately, the wagon companies of William Hodgett and Hunt. Each of these companies had approximately 200 souls each, and 33 and 50 wagons, respectively. The four companies consisted of 1,500 souls.

The journey from Iowa City to the Missouri River was pleasurable in every particular. The roads were good, game was plentiful, and grass was high for the cattle. Arriving at Florence, several days were spent making new carts and mending old ones, and obtaining supplies. The companies did not leave together, owing to lack of preparation. Captain Willie started out on August 17, Captain Martin a few days later, and on September 2 the wagon-trains left.

On the plains they had many experiences. The Indians drove off the beef cattle of Captain Willie's company, an unfortunate occurrence, as we shall see. "When Willie's



company reached a point about 300 miles west of Florence, they barely escaped being trampled under foot by a herd of frightened buffalo. The roads were now somewhat rough, and much rawhide had to be used on the rickety carts to keep them from falling to pieces. The axles wore through before the journey was half ended, causing much trouble and delay all along the road." The early frosty nights made it cold for the emigrants, but they pushed on, until reaching Fort Laramie they obtained some buffalo-ropes and a few more provisions.

On they travelled, and with the consuming of the food it was discovered that rations must be meted out to the men, women, and children. On October 12 it was decided to apportion ten ounces to each soul, and on the 14th another reduction was made. On the 19th the last ounce of flour was doled out. What made matters worse was that snow was now flying, and it was already eighteen inches deep on the level.

The Willie company pushed on, but were compelled to make camp in a lonely spot on the Sweet Water. The Martin company was one hundred miles behind, and had been struck with the same storm. The wagon companies were still as far behind the Martin company, and therefore could render little assistance.

**Rescue Parties.**—A company of men bound for Utah under Franklin D. Richards passed the emigrants on the road, and hastened on to Salt Lake City to report to Governor Young the plight of the emigrants. The October conference was in session, and on hearing of the condition of the famishing people, Governor Young called for volunteers to go with wagons and supplies to rescue the women and children, and all others who were suffering. Twenty teams, each with two experienced men with provisions, left immediately. The men had gathered up supplies, the voluntary contributions of the people. The women gave quilts,

underwear, mittens, and socks, and many took from their own backs and gave for the relief of their "brethren and sisters."

The rescue party encountered stormy weather from the first, and did not make quick time as they expected. On reaching the Green River, and hearing nothing of the emigrants, Joseph H. Young and Angus Wheelock were sent ahead to meet them and to let them know that relief was near at hand. Beyond the South Pass the wagons reached the Willie company. They had had nothing to eat for forty-eight hours, and were freezing and starving to death. Wood was drawn to the camp from the neighboring hills, and bonfires were lighted. Food was doled out, and the emigrants took new courage. Yet nine died the night that the relief arrived.

The rescuers continued on to the Martin, Hodgett, and Hunt companies, while William H. Kimball started for Salt Lake with the Willie company. It continued to snow, and the nights were bitter cold. The women and children huddled at night around the fire, while the men did all they could to gather wood and keep clothing dry. The company finally reached Green River, where they were met again by supply-wagons, and in November Fort Bridger was reached. Here fifty wagons were awaiting them to carry them to the valley, and seven days later the party arrived in Salt Lake City, where they were greeted by hundreds of citizens. Within an hour, remarks Mr. Kimball, after the party arrived, every soul was being cared for in the home of some brother. This company lost one-sixth of its number on the plains by cold and hunger.

#### STORY OF ELIZABETH HORRICKS KINGSFORD

When our company reached Fort Laramie on October 8th, we rested for a short time. Our provisions had nearly run out, and

many of the company went to the Fort and sold their watches, and other articles of jewelry, for corn meal, bacon, beans and flour. We resumed our journey, and soon after leaving Fort Laramie, we were compelled to save more of the food by limiting the daily rations. My husband was taken very sick with mountain fever, and owing to the lack of food, he became very weak. We placed him at times in a wagon, but the teams also became so weak they could not draw their loads. My husband attempted to ford the Platte, but in the middle of the stream he reached a sand bar, and sank down exhausted. My sister waded through the water to his assistance. She raised him to his feet, and with the assistance of one of the men, carried him to the other side, and laid him on the bank. My sister helped me pull my cart with the three children over the river, and while resting at the side of my husband, a tremendous storm of hail, rain and wind swept down upon us. The people and animals suffered much. Reaching camp, I laid my husband down in a tent that had been pitched for us. We had very little bedding, and the cold was severe. But we assembled for prayers that night, and offered up our souls to God. The camp moved on for a few days, but my husband grew weaker and weaker. One night on reaching the Sweet Water we made camp, and I noticed that my husband was so weakened he scarcely could open his eyes. I prepared food for him, but he could not swallow. I put him to bed as soon as possible, and lay down beside him. I slept until about midnight, when waking up, I noticed that my husband was not breathing. I put my hand on his body, when to my horror, I discovered that my worst fears were confirmed. He was dead. It was a bitter, freezing night. I called for help to the others in the camp, but they could do nothing. I lay beside the corpse until daylight. It was fearfully dark. We had nothing with which to kindle a fire. I could only watch, and pray for the dawn of day. When daylight came, some of the male members of the party prepared the body for burial. Oh, such a burial and funeral service! They did not remove his clothing—he had but little. They wrapped him in a blanket, and placed the body by the side of thirteen others who had died, and then buried him in the snow. The ground was frozen so hard that they could not dig a grave. There, he sleeps in peace.

**The Martin Company.**—Meanwhile, the Martin company had reached Devil's Gate, in the valley of the Sweet Water.

Dan W. Jones, one of the relief party, says on reaching Martin and his company that "The train was strung out for three or four miles. There were old men pulling and tugging at their carts, many of which were loaded with sick wives and children. We saw little children, six and eight years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

When the company made camp at Devil's Gate, on November 1, it was bitter cold. Charles Decker, one of the rescuers, said that he had crossed the plains up to that time over fifty times, carrying mail, but that this was the darkest hour he had experienced. Leaving Devil's Gate where Dan Jones, with fifteen others, remained for the winter, to guard the belongings of the company that had to be discarded, they pushed on, and several days later made the last crossing of the Sweet Water. John Jaques, a member of this company, has left us a realistic picture of the sufferings of the emigrants. Says he:

It was the last ford the company waded over. The water was not less than two feet deep, and it was intensely cold. The ice was three or four inches thick, and the stream was about forty yards wide. When the hand carts arrived at the bank of the river, one poor fellow who was greatly worn down with travel, exclaimed: "Oh dear, I can't go through with that!" His heart sank within him, and he burst into tears. But his heroic wife came to his aid, and in a sympathetic tone said: "Don't cry, Jimmie. I'll pull the hand cart for you." In crossing the river the shins and limbs of the waders came in contact with sharp cakes of ice, which inflicted wounds on them which did not heal until long after reaching the valley.

It was at the ford on the North Platte that the company experienced the most terrible hardships. On reaching this point, the company could go no farther, and there the starving and frozen emigrants were compelled to remain until

aid from Salt Lake City reached them. Crossing the river, the storm broke in all its fury, and the company was compelled to go into camp to await relief. Four ounces of flour per day were at first doled out to the famished people, but the flour soon was exhausted, and they were dependent on what animals they could kill. Deaths began to multiply, until a "burying squad" was appointed, it being the duty of those men to prepare graves as the members of the company passed away. People were actually known to sit on dead bodies to keep warm, until the bodies became cold. But the company pushed on, and the Salt Lake Valley was reached on November 30. The actual loss of life was about 150 souls.

This was the last company of the season. It was a remarkable collection of people. From different parts of England and Scotland, there were three veterans of the battle of Waterloo, between seventy-five and eighty years of age, and soldiers who had been members of the Queen's Life Guards in London and Scotland. It was mostly the older men who died, along with a few of the children. Had it not been for the exceptionally hard and early winter, fewer people would have succumbed to the hardships of the journey.

Story of a Survivor of the Martin Company.—Josiah Rogerson, a member of the Martin company, tells the following incident which shows how the emigrants suffered and died:

Two men, named Luke Carter and William Edwards, of Manchester, England, pulled a hand cart together to the crossing of the North Platte. They slept in the same tent, cooked, and bunked together, but finally they quarrelled. Edwards was not a strong man, and one day, he complained of the fatigue that had come over him. He begged his companion to let him drop down by the side of the road and die. Carter, thinking a rest would revive

Edwards, complied with the request. The cart was stopped, the shafts were raised. Edwards walked from under it to the side of the road, laid down on the prairie, and in ten minutes, he had passed away. We waited for a few minutes until the captain came up and closed Edwards's eyes. The body was placed on a cart, and covered with a quilt, and I pulled him into noon-camp some six miles further on. We dug a grave and buried him. This was just beyond Fort Kearney in Nebraska.

**Other Hand-Cart Companies.**—The third company of hand-cart emigrants was led by Captain Edward Bunker, a hero of the Mexican War. He had marched with the Mormon Battalion to California by way of Santa Fe, N. M., and now was returning from a visit to England. This company was made up almost entirely of Welshmen. The party crossed the ocean in the steamer *Curling*, and outfitted at Iowa City. Three hundred and fifty people composed the company, and they reached Salt Lake City in safety. The company fortunately had a number of good wagons, and the health of the party remained good. One woman, seventy-three years old, walked all the way from Iowa City to Salt Lake City.

During the year of 1857, people continued crossing the plains to Utah with their hand-carts, but there was a lull in the migration, due to the coming of Johnston's army to Utah in 1858. In 1859, a few other companies crossed the plains, and in 1860 Captain Daniel Robinson's company came to Salt Lake City. It left Florence, Neb., June 7, and arrived in the valley August 27. It was one of the last of the companies, and one of the most successful in its journey. Mrs. Hannah Lapish, one of the members of this company, had two little children, one of them a mere baby. She bravely undertook the journey, and at one time was able to purchase 700 pounds of flour, which lasted them until relief parties met them on the Green River. They arrived safely in Salt Lake City without further trouble.

In all, the hand-cart migration was successful, and resulted in bringing to Utah hundreds of people who added much to the industrial life of the growing communities. Among them were artisans and manufacturers from the best factories of England and Scandinavia. Mrs. Mary A. Hafen, a hand-cart woman from Switzerland, says: "My father was a carpenter and was able to make many things and do much mending of the carts on the way." Mrs. Elizabeth Horricks Kingsford in her memoirs says: "My father was a manufacturer in Lancashire, England, and I was the eldest of eleven children. In my native city I worked in a silk factory." It is interesting to note that Mrs. Kingsford took an active interest in the early-day silk industry in Utah.

Of the Scandinavian people who came by hand-carts, many went to Sanpete and Sevier counties, and helped to settle that part of the country. In almost every instance, the men became successful farmers, owned their homes, and built up a very healthy social and industrial life in the communities where they lived.

CHAPTER XIV

IRRIGATION AND FARMING

“White floating clouds,  
Clouds like the plains  
Come and water the earth,  
Sun embrace the earth  
That she may be fruitful.”

—*Song of the Sioux Indians.*

*Inter-connection of  
with Valley of another  
make living here*

*crop  
ditch  
water  
when  
rice  
canals*

Irrigation Among the Indians.—The Indians of the South-west were the first irrigators of the soil in America. As far back as we can trace the history of the Navaho, Piutes, Zuni, and other tribes, we find they raised corn, pumpkins, beans, and squash by watering the ground they had planted. In Arizona, New Mexico, and southern Utah, canals and reservoirs are found which indicate that the natives brought irrigation to rather a high state of development. In the Salt and Gila Valleys of Arizona an immense network of prehistoric canals is found. When Coronado, the Spaniard, came to the Seven Cities of Cibola (Zuni) in 1542 he found the Indians tilling the soil, and this could be done only by irrigating it, for it was an arid country, and plenty of water was necessary for the raising of crops. Some canals used by the Indians of ancient days were ten miles in length, and even twenty-five-mile canals have been traced. They were seven feet deep and four feet wide, with the sides sloping gradually. Remains of wooden head-gates have been discovered in the excavations. Several old canals have been utilized for miles by modern ditch builders, and in one instance a saving of from \$20,000 to \$25,000 was made possible to the Mormon settlement at Mesa, Ariz.



When the Spaniards established the missions of Arizona, New Mexico, and California, they carried on irrigation, and many of the old missions bear record of the extensive agricultural pursuits of the people who settled the present confines of the United States as early as the seventeenth century.

Orson Pratt.—We have already told that on July 22, 1847, an advance company of the pioneers under Orson Pratt entered the valley of the Great Salt Lake. On the 23d the company camped on City Creek, at a spot where the City and County building now stands. The leader of this vanguard, Orson Pratt, called a meeting of all the men and “dedicated the land to God.” He asked for divine blessing on the plantings they were about to make, and for the protection of the people that their work in the valley might be successful. The camp was organized for work, and the ground was broken by William Carter and two others, who ploughed a number of furrows for the planting of potatoes. A few of the men were directed to the stream, where they dug a ditch and ran the water on to the soil. During the afternoon three ploughs were at work, and the ground was levelled by a harrow. Says Orson Pratt in his journal:

This afternoon, we commenced planting our potatoes after which we turned the water upon them and gave the ground quite a soaking.

On the 24th of July, after the main company had pitched their camp on what is now City Creek, the men continued their ploughing and planting, and at the end of the day a refreshing rain wet the earth, and the pioneers slept that night under the stars, little realizing that they had begun a new method of tilling the earth, which in time would make the sage-brush lands of this western country beautiful wheat-fields and gardens. The next day, Sunday, they got out

their Bibles and read the words of an ancient prophet: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

**The Planting of Wheat.**—The journal of Lorenzo D. Young and his wife Harriet, both of whom were in the pioneer company, is one of the most interesting little books we have on the migration of the Mormons to Utah. A great deal is given about the general life in the community during the first season, and in one part of the journal is a sentence that tells much. Writing on October 19, 1847, Mr. Young says:

I sowed the first acre of wheat that was sowed in the Valley. Two weeks after, I sowed another acre; two weeks after I sowed another acre and dragged it in.

On January 19 Mr. Young writes:

This day, I finished sowing winter wheat. The weather is warm and pleasant, and the grass is growing finely.

During the summer of 1847 eighty acres of land were sown with corn, potatoes, beans, buckwheat, turnips, and a variety of "garden sauce." By November 1 between 200 and 300 acres of fall wheat had been sown, and just before the snow began to fall a company of men went to San Francisco to procure seed for the spring sowing. During the winter, which was mild, over 2,000 acres of wheat were sown. As the colonists cleared the land, wheat was planted, and it soon became one of the staple products of the colony. The people were taught to conserve a certain amount of their wheat every year in little granaries. This was done to prepare for shortages through loss of crops by drought and otherwise. It was a wise thing to do, for in those early days the wheat put away for use in time of famine saved

many people from starving. Through the years the "Relief Societies" saved grain every season, and when Europe was suffering with hunger in 1918, the wheat in the granaries of Utah was taken and sent overseas, to save the children of France from starving.

**Growth of the Farming Area.**—Farming in the valley was pursued by all the people. Ploughing and planting were continued through the first winter, for the season was a mild one. By the spring of 1848 over 5,000 acres of land were brought under cultivation. Notwithstanding the destruction wrought by the crickets in the spring of the year, the crops were fairly good. Parley P. Pratt, in a letter of September, 1848, to his brother, Orson, then in England, says:

Early in March we commenced plowing for our spring crops. I plowed and planted about twenty acres of Indian corn, beans, melons, etc. My corn planting was completed on the 15th of May; most of it has done extremely well. We have now had ears to boil for nearly a month, and my large Missouri corn is in roasting ear. . . . I had a good harvest of wheat and rye without irrigation, though not a full crop. Those who irrigated their wheat raised double the quantity on the same amount of land. . . . Winter and spring wheat have both done well. Some ten thousand bushels have been raised in the valley this season. Oats do extremely well, yielding sixty bushels for one sowing; barley does well. Also all kinds of garden vegetables; we had lettuce on the 4th of May, and radishes by the middle of May. We have raised a great quantity of beets, peas, beans, onions, cucumbers, melons, squashes and almost all kinds of vegetables as well as some 200 bushels of Indian corn. . . . There will probably be raised in the valley this season from two to twenty thousand bushels of grain over and above what will be consumed by the present inhabitants.

**The Gulls Save the Crops.**—The story of the gulls is one of the most beautiful in western history. Around the family hearth, and the camp-fires on the plains, the frontiersmen

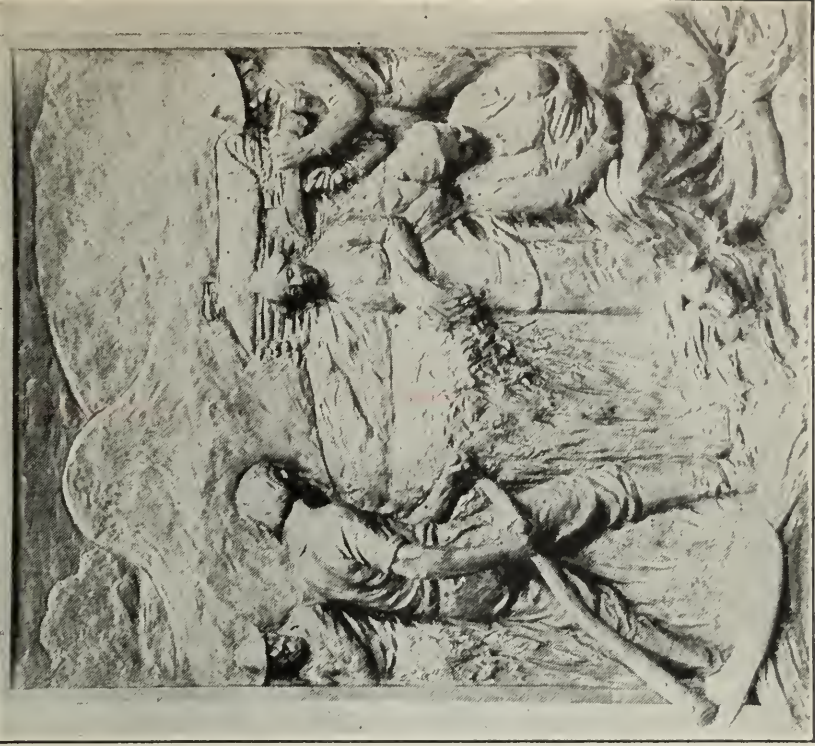
have loved to relate the story of the gulls, when the birds came from over the Inland Sea and saved the fields of grain in the valley of the Great Salt Lake from the ravages of the crickets in the early summer of 1848. It is often told even to-day by the few pioneers remaining, and the listener is impressed by the pathos of those days of toil and struggle.

The gulls have been known to the Ute Indians for ages. These birds, to them, were inmates of the home of the Great Spirit, which was an island in the Blue Sea toward the setting sun. Their whiteness was of the clouds, for wherever animals live, their color partakes of the nature of their surroundings. So with the gulls. They came from the snow and cloud lands beyond, and were regarded as birds from the mystic world of the Great Spirit. In the spring of 1848 some 5,000 acres of wheat and barley had been planted in the valley of the Great Salt Lake. The prospects were good for a bountiful harvest, and the people were in the best of spirits. The ploughing and planting had been done with care. By the 1st of May the farms looked beautiful. On the Cottonwood and Mill Creek, south of the city, fruitful gardens had replaced the sage-brush land. Emigrants were arriving from the eastern states every day, and their souls were touched with gladness as they looked for the first time upon the "land of promise."

**The Crickets.**—In the valley great tracts of land had been sown to wheat. Much rain had fallen during the spring, and the indications for good crops could not have been more encouraging. Some time in May or early June, however, a report became prevalent that black crickets were attacking the wheat-fields around the city. At first the rumor caused little commotion, but within a week the crickets had spread to neighboring fields, and in a few days the devouring hordes swept down upon the entire valley, leaving neither blade nor leaf. Bancroft, the historian, says: "Men, women, and



PREPARING THE LAND FOR THE SEED



THE HARVEST

Bronzes on the Gull Monument, Salt Lake City

children turned out en masse to combat the pest, driving them into ditches or upon piles of reeds, which they would set on fire, striving in every way until strength was exhausted, to beat back the devouring host. But in vain they toiled; in vain they prayed." A terrible fear swept through the hearts of the people. The black pest would not leave. Instead, it increased alarmingly day by day. In the various wards meetings were held, and a day of prayer and fasting was appointed. The people had great faith, though the children of the pioneer camps cried with fright, and the women begged their God for help. Says John R. Murdock: "I remember the days of the crickets. I have been in the wilderness, and faced the dangers of the plains. I have made the march to California with the United States army through the burning sands of Mexico and Arizona; but never did I experience such a terrible time as when the crickets swept down upon our fields of grain to destroy them." There were many hundred immigrants between the Rocky Mountains and the Missouri River who were expected that summer. Elizabeth Dilworth, who was a pioneer of that year, says: "A messenger met our company at the mouth of Echo Canyon, and apprised us of the scourge of crickets. We were told to be as sparing of our food as possible, as famine was facing the people during the coming winter." Think of the feelings of those poor dust-begrimed and hungry immigrants when they discovered they were going to a land of famine. "And yet we knew," says Miss Dilworth, "that God would deliver us."

**The Gulls Come.**—Their faith was certainly rewarded. For while the people stood with stricken hearts, fighting for their crops, out of the great blue sea came the gulls—myriads of these strange, snow-white birds, with wild cries—winging their way. A new fear arose in the minds of the people as they saw these birds settling down upon their fields, a fear

that another foe had come to complete the destruction of the growing grain. How great was their joy when they saw these gulls "pounce upon the black crickets" and begin to gorge themselves, so ravenously, indeed, that many, overstuffed by their rapid and heavy feeding, would actually regurgitate their spoil and again go on devouring. This fact might seem incredible were it not amply proved by the testimony of hundreds of eye-witnesses, as well as by the habits of the bird itself. The gull has this habit of regurgitating its food after carrying it to its home on the barren islands of the Salt Lake to feed its young. The people gazed in amazement upon the birds and their beneficent work, and no wonder it seemed to them a sheer miracle from heaven—a direct and convincing answer to their prayers.

**The People Put on Rations.**—For six days the destruction went on, and on the evening of the sixth day, which was Sunday, these winged deliverers, having destroyed the plague, quietly flew back to their island homes in the bosom of the Great Salt Lake.

The crops were not entirely destroyed, and the people were saved from starvation. That winter, however, even with all that could be gathered, was a "starving time" in Utah. People were put upon short rations; everything that was available to sustain life was used. Many were reduced to such straits that they went out with the Indians, and for food dug roots and boiled them with the hides of animals that had been used for roofing the cabins. In February, 1849, the bishops of the various wards took an inventory of the bread-stuffs in the valley, and it was officially reported that there was little more than three-fourths of a pound for each inhabitant until harvest-time.

But, despite the suffering, none starved nor grew disheartened. The people held meetings in which the gulls were honored and praised, and thanked God for their de-

liverance. In August a great feast was given to which all were invited. Some emigrants on their way to California were invited guests, and they, too, joined with the people in this "feast of thanksgiving." In the year 1849 the crops were plentiful. Great drifts of snow had formed in the canyons and defiles of the mountains, and during the spring a great deal of rain fell. The grain-fields south of the city stretched out to the Cottonwood stream, and when the harvest came, the people were joyful, and the wisdom of settling in this land of sunshine was acknowledged. During a period of six years the people had plenty to eat, and passing emigrants on their way to California were able to purchase corn and wheat in the markets of Salt Lake City. During the year 1850 thousands of bushels of wheat were raised. Farms extended throughout the valley of the Great Salt Lake, and by this time flourishing farms were being developed in Utah Valley and north of Salt Lake City to Ogden. Every company of immigrants to the valley from the Missouri River brought grain, vegetable and flower seeds, and some carried trees carefully wrapped. Soon the streams along the Wasatch Mountains became little garden spots. In a statement issued by Brigham Young in 1850 we have a description of the prosperity of the people that was encouraging. It says:

On the twelfth day of May, peach trees of two years' growth were in bloom; and several trees of the same age in different parts of the valley alternately bloomed until the 29th, when currants, beans, peas, etc., put forth their blossoms, and nature smiled with prospects of early fruits. But on the 7th of June, the snow fell freely in the surrounding mountains, followed by a severe frost on the 18th, and a slight one on the 19th, which injured the vines and tender plants. Yet we feel confident that this valley will yet produce the choicest fruits, as it does now the richest vegetables. . . . The weather has been more cloudy, the nights warmer, and the



showers more frequent in the heat of summer, and vegetation more rapid this season than hitherto, consequently artificial irrigation has been less needed, which has been a great blessing; for during the irrigating season there were not men enough in the valley to water the immense fields of grain, had it been as dry as some previous seasons.

The crops have been abundant in all the settlements of Deseret this season. Many of the inhabitants of the city are leaving their good homes this fall, and taking up land in the country, preparatory for extensive farming operations, and many who are now arriving in their midst are gathering in companies of tens, twenties, and fifties to act in concert in preparing to feed the friends we are calling home.

Our State House is enclosed; the walls are nearly ready for plastering, and we have no doubt that the several departments will be ready for their several uses—the sitting of the General Assembly; the High School rooms; the printing office, and titling, post and recording office—the coming winter.

There are several extensive store houses completed, and near completion, in our city, and goods sufficient in quality and variety, with the exception of groceries, for the necessities of the people for another season.

We anticipate some relief in the sugar market next season, from the culture of sugar beets and its manufacture, but this can make but little impression the first year, as we are not informed of more than one or two bushels of the genuine sugar beet seed in the valley; though we know of no country where a greater quantity of saccharine matter is produced in vegetation than this.

Many scores of emigrants are arriving in the valley, and have witnessed our location, peace, union and prosperity, and though not professing to believe the doctrines of Christ, are making their way home as fast as possible, to bring their families hither where they can enjoy health in a land of civil and religious liberty, and where they find themselves free to do right.

Preparations are made for the establishment of a Parent School for qualifying teachers for primary and infant schools throughout the state; for enclosing the university lands, a plot of about six hundred acres, directly east of the city; and for everything else which may tend to facilitate the improvement of the old and the young alike, in the knowledge of the arts and sciences, and general intelligence.

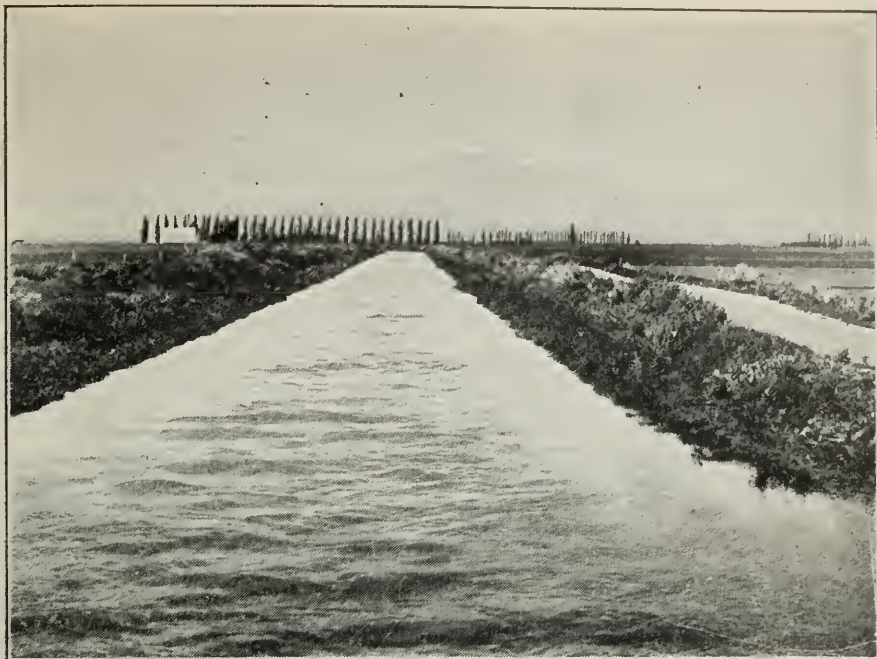
One of the best pen-pictures of the early-day conditions in Utah is contained in the report of Captain Howard Stansbury to the government. He says:

The founding within the space of three years of a large and flourishing community upon a spot so remote from the abodes of men,



The Sage-Brush Land Before the Pioneers Reclaimed It

so entirely unconnected by water courses with either of the oceans that wash the shores of the continent—a country offering no advantages of inland navigation or of foreign commerce, but, on the contrary, isolated by vast uninhabited deserts, and only to be reached by long, painful, and often hazardous journeys by land—presents an anomaly so very peculiar, that it deserves more than a passing notice. In this young and prosperous country of ours, where cities grow up in a day, and states spring up in a year, the successful planting of a colony, where the natural advantages have



An Irrigation Canal of To-Day



Golden Wheat-Fields Replaced the Sage-Brush Land

been such as to hold out the promise of adequate reward to the projectors, would have excited no surprise; but the success of an enterprise under circumstances so much at variance with all our preconceived ideas of its probability, may well be considered one of the most remarkable incidents of the present age.

Their admirable system of combining labor, while each has his own property, in lands and tenements, and the proceeds of his industry, the skill in dividing off the lands, and conducting the irrigating canals to supply the want of rain, which rarely falls between April and October; the cheerful manner in which every one applies himself industriously, but not laboriously; the complete reign of good neighborhood and quiet houses and fields, form themes of admiration for the stranger coming from the dark and sterile recesses of the mountain gorges into the flourishing valley; and he is struck with wonder at the immense results produced in so short a time, by a handful of individuals.

We remained thus shut up until the 3rd of April. Our quarters consisted of small unfurnished houses of unburnt brick and adobe, unplastered, and roofed with boards loosely nailed on, which, every time it stormed, admitted so much water as called into requisition all the pans and buckets in the establishment to receive the numerous little streams which came trickling down from every crack and knot hole. During the season of comparative inaction, we received from the citizens every kindness that the most warm-hearted hospitality could dictate.

**The Spirit of Irrigation.**—And so the lands were watered by little ditches and canals that had been dug from the main streams that flowed from the mountains. Yet the lands were not made beautiful without the hardest kind of work. In fact, it was a toil almost beyond endurance and comprehension. Rough work it was. The land had to be cleared of sage-brush and greasewood. Heavy drags were made of tree-trunks and poles, and the brush was burned. The plows were made of mountain mahogany and the shares of iron. Often the land was hard and dry, and water for the season was scarce, or the sources of the streams dried up. Rains might not come, and drought would prevent the prep-

aration of the soil. "Still there was something about the soil that gripped the farmer. He was farm-minded, and never ceased to look forward for the ushering in of a Golden Age the following spring. In the past it had been too wet or too dry; or the grasshoppers had eaten the crops; or the worms destroyed their substance. But next year the farmer would prosper and all would be well; for he dealt not with prosaic known things, but with the sunny future; and he left events in the hands of God. He loved the land and he found joy in the fields; he was happy to see the corn dancing and gleaming in the sunshine, and the cattle with full udders marching homeward when the sun is low."

There were various difficulties against which the farmer was compelled to struggle. There was no market at first, and no definite price for produce. Families lived mainly by their own production, and exchange with their neighbors. "Every farm was a little kingdom by itself." When the crops failed, then the families came together, talked things over, and shared with each other in whatever produce they might have left in their cellars or storerooms. They were all working together, and all had the same ideals. Their common interests and problems made them unselfish and charitable. They shared, and in their kindness to one another they found their greatest joy. One of the pioneers says: "It is a bitter cold day [February 2, 1850]. We gave half of our last fifty pounds of flour to John's family to-day. They have sent us some dried meat."

Our State in the germ passed through all the phases of material development, but within a surprisingly short time scientific implements and methods were applied to the land. The capital of those early days was the brawn and sinew of the best types of Americans, and European peoples. The wild surrounding wilderness necessitated a return to primitive conditions. "But it generated a new order of

adaptability, which is the strongest guarantee of a higher development." The pioneers learned the law of the wild country of the West, and they therefore gained the secret of its mastery.

## CHAPTER XV

### EXPLORING UTAH

**First Exploring Parties.**—The first explorers were Orson Pratt and Erastus Snow, who when they emerged from Emigration Canyon on July 21 began their exploring the valley. The next day a small party under Pratt went toward the Salt Lake and around by the Warm Springs. It is interesting to read the first description of these springs written by Erastus Snow. He says in his journal:

Passing next a dry salt plain, which is evidently covered with water when the springs are flush, we came to a small lake, also fed by warm springs, which evidently spreads over the plain and marsh in the spring of the year. The largest and warmest spring we found was near the margin of this lake. It bursts from the base of a perpendicular ledge of rock about forty feet high and emits a volume of water sufficient for a mill. We had no instrument to determine the degree of temperature, but suffice it to say that it was about right for scalding hogs. Here are the greatest facilities for a steam doctor I ever saw. A stone, in the centre of the steam before the aperture in the rocks, seemed to say, this is the seat for the patient. At any rate, I tried it, but had little desire to remain long upon it. All these springs are very strongly impregnated with salt and sulphur and some of them with copperas and other engredients.

On Monday, July 26, President Young, with a small company, ascended Ensign Peak, just north of the camp on City Creek. Wilford Woodruff, in describing this ascent, says:

Monday, July 26th, 1847. We went north of the camp about five miles, and we all went on to the top of a high peak in the edge of the mountain, which we considered a good place to raise an ensign. So we named it "Ensign Peak" or "Hill." I was the

first person that ascended this hill which we had thus named. Brother Young was very weary in climbing to the peak, he being feeble (Had not yet recovered from effects of mountain fever). We then descended to the flat, and started north to visit some hot sulphur springs.

It was not long before the valley was pretty well explored and the kind of soil and streams noted. On August 21 Albert Carrington with a companion ascended the Twin Peaks overlooking the Cottonwood stream. James Brown crossed west of the Salt Lake to California in 1847, and in December Parley P. Pratt, with a small company of men, launched a boat on Utah Lake. It was natural for Indians to come into the Old Fort and tell about the country. They told many a story about the mountains and streams.

**Captain Howard Stansbury.**—In 1849, Captain Howard Stansbury, of the United States army, with a company of men, came to Utah to explore parts of the Great Basin, and make the first distinct survey of the Great Salt Lake. Stansbury remained all winter, and upon his return to Washington he published a report of his work, and it is one of the most interesting books one can read, for it tells so much about the animals, trees, and flowers of the valley of the Great Salt Lake. It also gives one a very good idea of the way in which the pioneers were working out their problems two years after their arrival here. In speaking of Salt Lake City, Stansbury says:

The cheerful, happy faces, the self-sacrificed countenances, the cordial salutations of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts, in every domicile, as women and children sing their "songs of Zion," while plying the domestic tasks, give an expression of happy society in the vales of Deseret.

Then Stansbury tells us much about the life on the plains, and the many companies he met who were on their way to



California gold-diggings. But many seeking the great West became discouraged along the route, and Stansbury says they met a small party of travellers with a sick man in a wagon. "They had reached Fort Kearney, but losing heart were returning home. They had sold their flour and bacon for a cent a pound. They assured us that many more were in the same condition."

**Lieutenant Gunnison.**—Another splendid soldier and student who came with Captain Stansbury was Lieutenant Gunnison, who made a careful study of the industrial and general life of the people in Utah in 1849. He also published his report, and it is one of the books we refer to for much of our information concerning the life of the pioneers. Gunnison returned with Stansbury to Washington, and in 1853 he led a government expedition into southern Utah by way of the Sevier River and Parowan. His object was to survey a practicable route to California. Gunnison had with him a fine artist, Carvalho, and a number of other men who made a special study of the country. There were twenty-two men in the party, two of whom were Delaware Indians. The party reached Parowan, and learned that the Indian chief Walker was on the war-path. Gunnison, with his men, plunged into the heart of the wild country, expecting to be overtaken by John C. Frémont, who was on his way to California. Gunnison went on carefully surveying and daily writing his report. His little camp was located on the Sevier River near the lake of that name, when one morning, October 25, 1853, the young and gallant soldier, with many of his men, were massacred by the Indians.

John C. Frémont, who had described the Great Salt Lake in 1843, was following Gunnison with a picked company of men. He took the trail of Gunnison to Green River and on over the mountains to the Sevier, and finally, on February 7, 1854, he with his men reached Parowan in a state of

starvation. One man had fallen dead from his horse just before the party reached the settlement. The people treated them well, gave them food and other supplies, and a few days later Frémont continued on to California.

**Colonel Steptoe's Command.**—During the winter of 1854–1855 a company of surveyors and soldiers, under the command of Colonel Steptoe, spent the winter in Salt Lake City. The purpose of Steptoe was to make a survey of the Great Basin with a view of mapping a route for a railroad to the Pacific. The command left Fort Leavenworth in June, 1854, and came to Utah by way of Fort Kearney, Fort Laramie, South Pass, and Bear River to Salt Lake City. In the spring of 1855 Steptoe left for California, going by way of the usual emigrant trail across the desert of Nevada to the Humboldt River, and thence over the Sierras to the Pacific. One of the officers under Colonel Steptoe, Captain Rufus Ingalls, wrote an extensive report of the journey, and for descriptive matter of the country through which they travelled it is instructive, for it tells much about the character of the country and the climate. While in Salt Lake City, Colonel Steptoe signed a petition, with his officers and other citizens of Utah, asking for the reappointment of Brigham Young as governor of the Territory, although the colonel himself had been recommended for the place. Steptoe's description of Salt Lake and the social life of the people is, like the report of Stansbury, a valuable document.

**Southern Utah Explored.**—The Mormon pioneers were constantly pushing out into new fields after the settlement of Salt Lake City. It was Brigham Young's policy to know the valleys, streams, and lakes of Utah, as well as all the natural resources. Company after company was sent out to explore and, as we shall see further on, to settle. In November, 1849, Parley P. Pratt, with a company of picked men, left to explore southern Utah. Storms overtook the

party during the first part of the journey, and they suffered much from the cold. They reached the streams that flow into the Colorado some 300 miles south of Salt Lake City. Through canyons filled with snow they travelled. The weather during the winter was excessively cold, and the mercury dropped at times to 20 degrees below zero. Yet they found some valleys where the climate was mild and the water plentiful. They camped on the shores of the Little Salt Lake, in Iron County, and upon their return in the spring gave a flattering report to President Young on the possibilities of the valleys of the south. It was they who discovered iron ore in the mountains, not far from what is now Cedar City. You will see how the report of Mr. Pratt influenced President Young to send a company to colonize southern Utah in 1852. S

**The Indian Expedition of James Andrus.**—During the summer of 1866 Captain James Andrus, of St. George, conducted an expedition into southeastern Utah which for adventure and bravery has been rarely equalled in the annals of our western history. The company went for the purpose of discovering the haunts of the Indians in the unknown country toward the junction of the Grand and Green Rivers in eastern Utah. To this day it is one of the wildest parts of America. It was during the terrible days of the Black Hawk War, and the southern towns of Utah were suffering from the Indian depredations. The Indians had stolen cattle, killed the colonists, and burned the villages. Andrus determined to bring them to peace. The company gathered eighteen miles east of St. George. The party went northeast by way of Kanab, and through Garfield County to the present towns of Tropic, Cannonville, and Henrieville. Indian trails were noted and described in Captain Andrus's report. After travelling 114 miles from St. George, the command went into camp, when Lieutenant Joseph Fish

arrived with his company from Parowan. He told of an adventure he had had with the Indians. Fish had sent a small company of men with horses back to Parowan. The command was waylaid by Indians, and Elijah Averett was killed, while others were wounded. Twenty-five men were sent in pursuit of the Indians, but they managed to make their escape into the deep canyons. Captain Andrus returned to St. George toward the close of September, and wrote a report of his expedition for Brigadier-General Erastus Snow, who was in command of the military district of Iron County. The report tells about the country through which the men marched, and gave interesting data concerning the natural resources of the country. They followed Indian trails into remote parts that are still unknown. While on the divide that leads into the valley where the town of Escalante is now located, Andrus and his party experienced a storm, about which he says: "While climbing the ridge and some time after, a terrific thunder-storm passed over. The lightning played about our heads; and the thunder made the mountains shake, sometimes seeming almost to lift us from the ground."

**Powell Explores the Colorado, 1869.**—One of the men who stands out in western annals, not only for his brave deed in exploring the Colorado River in 1869–1870, but for his remarkable book describing his work, was Major J. W. Powell, "the one-armed man who solved the mysteries of the Colorado."

Major Powell, with a party of eight other men and with three boats, began his descent of the Colorado from Green River City. He took with him supplies for a year. After one of the most thrilling journeys of history, he emerged with his men from the Grand Canyon of the Colorado, August 30, and travelling overland for over 300 miles, he arrived in Salt Lake City three weeks later. Up to the

time of Major Powell's journey, the Colorado was called the "river of mysteries." The Indians had named the mountains and canyons of the stream; and many were the traditions concerning its origin and its many rapids and whirlpools. The Indians could hardly believe that a white man could penetrate its deep gorges and side canyons. But this is what Powell did, and from then on the "Mystic River" became better known, although to this day there are parts of the Colorado Basin that have not been penetrated, and whose depths still are "mysterious haunts of spirits and strange noises and dark canyons." While in the wilds of the Colorado three of Powell's men deserted him one morning, and making their way to the rim of the canyon, and thence to an Indian village, they were waylaid and killed by the Indians. The next year, when continuing his explorations in that part of the country, Powell learned from the Indians with whom he was camping about the fate of the three men who had deserted him the year before. The men had made their way to the camps of the Shi-wits, and after remaining with them a night or two, they were massacred. Powell, anxious to learn more about the massacre, sent out runners to bring in the Shi-wits. It was accomplished, and one evening around the camp-fire, with Jacob Hamblin as an interpreter, Powell learned in detail the fate of his companions. The chief, after listening to Powell and his explanation as to the reasons for their being in that part of the country, stood before the fire and replied to Powell in these words:

Your talk is good and we believe what you say. We believe in Jacob and look upon him as a father. When you are hungry, you may have our game. You may gather our sweet fruits; we will give you food when you come to our land. We will show you the springs and you may drink. The water is good.

We will be friends and when you come, we will be glad. We

will tell the Indians who live on the other side of the great river that we have seen Ka-pu-rats, and he is the Indian's friend. We will tell them that he is Jacob's friend. We are very poor. Look at our women and children. They are naked. We have no horses, we climb the rocks and our feet are sore. We live among the rocks, and they yield little food and many thorns. When the cold moons come, our children are hungry. We have not much to give. You must not think us mean. You are wise; we have heard you tell strange things. We are ignorant. Last year we killed three white men. Bad men said they were our enemies. They told great lies. We thought them true. We were mad; it made us fools. We are sorry. Do not think of them; it is done. Let us be friends. We are ignorant—like little children in understanding compared with you. When we do wrong, do not be mad and be like children too. When white men kill our people, we kill white men. Then they kill more of us. It is not good. We hear that the white men are great number. When they stop killing us there will be no Indian left to bury the dead. We love our country. We know no other lands. We hear that other lands are better; but we do not know. The pines sing, and we are glad. Our children play in the warm sands; we hear them sing and are glad. The seeds ripen. We have to eat and we are glad. We do not want their good lands. We want our rocks and the great mountains where our fathers lived. We are very poor; we are very ignorant; but we are very honest. You have horses and many things. You are very wise and have a good heart. We will be friends. Nothing more have I to say.

A few presents were given to the Indians and the council broke up. Jacob Hamblin learned from the Indians that the reason why the three men had been massacred was because they were supposed to be responsible for the massacre of an Indian squaw across the river some weeks before. In this, the Indians of course were mistaken.

**Other Explorers.**—In writing about early-day explorations in Utah, we would like to tell the story of all the brave men who went into remote parts in the early days for the purpose of becoming acquainted with the country

and the Indians. The stories of these men—men like Jacob Hamblin, William A. Bringham, Joseph Fish, Franklin D. Woolley, John Lowry, Archibald Buchannan, Albert King Thurber, and many others would fill a book, and form a tale of adventure and an example of courage that would stimulate us to noble deeds to-day.

## CHAPTER XVI

### COLONIZING

From an epistle issued at Salt Lake City by Brigham Young in March, 1849, we quote the following:

We are about to establish a colony of about thirty families in the Utah Valley, about fifty miles south. We hope soon to explore the valleys three hundred miles south and also the country as far as the Gulf of California with a view to settlement and to acquiring a seaport.

This gives the key-note to the expanding policy of the great pioneer leader. Every fertile valley was to be settled, even to the seacoast. Almost every valley of what is now Utah was settled by families picked by Brigham Young for that task. From north to south in a straight line along the western foot of the Wasatch range and the High Plateau, settlements stretched from Richmond to St. George. Little was left to chance. Brigham Young in founding the infant settlements carefully selected the best and strongest for the pioneer work. Probably no less rigorous policy would have succeeded. No weaklings could conquer the desert, the Indians, the wild animals, the extremes of climate, and live and develop the country. It took brave men and women who were unafraid of hard work and difficulties.

**Ogden Founded.**—Salt Lake City, Ogden, and other cities were founded by the pioneers in 1847. In 1841 Miles Goodyear was given a tract of land on the Weber River by the Mexican Government. Goodyear built a fort



and some log cabins. With him were mountaineers and half-breed Indians. About the 1st of January, 1848, Goodyear was visited by James Brown, who had recently returned from California with \$10,000 with which to pay the members of a part of the Mormon Battalion. Brown purchased Goodyear's claim, and in the early spring he sent his two <sup>1849</sup> ~~sons~~ and Datus Ensign to the Goodyear fort to look after the few head of cattle and sheep left by Goodyear, and to prepare for the planting of wheat. Early in the spring Brown planted five acres of wheat with seed that had been brought from California. "He also planted corn, potatoes, cabbage, turnips, and a few watermelon seeds." The autumn gave him good returns for his work. The little settlement grew fast, and in 1849 Lorin Farr, Urban Stewart, and others reinforced the colony. The city of Ogden was chartered, and Lorin Farr became its first mayor. In the summer of 1851 the city was laid out by proper survey, Henry G. Sherwood being the surveyor. The people moved from their forts to the lots and began building their city. One of the interesting ordinances of Ogden in 1852 provided for schools and good shade-trees along the sidewalks. The colonists had trouble with some Indians because of the killing of their chief, Terikee, by one of the settlers. In 1852 a fine irrigating canal seven miles long was dug from the Weber River with which to irrigate the gardens. To-day Ogden is the second city in size in Utah.

The Sanpete Colonists.—In June, 1849, a delegation of Ute Indians under Chief Walker appeared in Salt Lake City and asked that colonists be sent to Sanpete Valley to teach the Indians how to build homes and till the soil. A company of about fifty families left Salt Lake City for the southern valley late in the autumn of 1849. They were under the direction of Isaac Morley, Seth Taft, and Charles Shumway. The company went due south to Salt Creek Canyon,

through which they made a road into Sanpete Valley, and on the evening of November 22 they pitched camp on the present site of Manti. The snow began falling, and it was a bitter-cold winter. A large number of families lived in dugouts, which fortunately opened to the south, so that they had the warmth of the sun. The Indians declared that they had never seen such a hard winter; it was the worst that the colonists in Utah had ever experienced. The men and boys were engaged in shovelling the snow into large piles in order to bare the grass that the starving cattle might find food. Indians remained near the little camp all that winter to devour the frozen cattle. Two little babies were born on one January night, and were wrapped in a large cowhide. Within the dugouts, sage-brush fires burned, and the people suffered with sore eyes caused by the smoke. Just before Christmas twelve men were sent back to Salt Lake City for supplies, which they obtained, and immediately left for the starving colonists. It was January when the relief party reached a point on Salt Creek in the mountains, and were forced into camp on account of the snow. Imagine the feelings of the little camp at Manti when an Indian named Tabian rode into camp and informed them that the supply-trains could not get through the canyon, for the wagons were completely snowed in. Tabian and one other Indian had guided the company from Provo, and they had proved faithful guides. Men on snowshoes from the Manti camp made their way to the wagons on Salt Creek; soon sleds, drawn by hand, brought the food from the supply-trains into Manti, arriving almost daily while the supplies held out. The wagons were not able to move on to their destination until the last day in March. Then came the working days, and hardly had the sun warmed the earth when rattlesnakes by the hundreds appeared in the camp. The people fought them with burning pine-knots,

and soon the camp was cleared of the pest. One of the pioneers to Manti describes the pest of the snakes:

They crawled everywhere. They attacked the horses and cattle; they crawled into the bedding; they were found in the dug-outs and one of the "brethren" killed thirty in one day.

Spring came. The colonists had carefully harbored their seed. The horses were so weak that there was but one team able to pull a plow. However, the ground was prepared for wheat and corn; little gardens were planted. The men and boys went to the canyon and obtained timber for cabins; the women worked in the fields. A log schoolhouse was erected under the direction of Isaac Morley, and Jesse Fox was the first school-teacher. A grist-mill was erected, and when the first legislative body of Utah met, Isaac Morley and Charles Shumway represented the little colony. On February 5, 1851, Manti City was chartered, and a city government was formed. Beautiful streets were laid out. Shade-trees were planted, and Manti became another little city of beautiful private gardens.

An Indian Treaty.—Sanpete County was organized by the legislature, February 5, 1852, and it was not long before thriving villages were growing in the valley. Then came the Walker War, which lasted over a period of three years. The people were compelled to flee from their fields to a fort they had built for protection, for the Indians not only raided the fields and drove off horses and cattle, but many of the colonists lost their lives. Finally, after a time of struggle, when it looked as if the colony itself would be annihilated by the Indians, Walker died, and Arapeen became chief of the Sanpetes. He made a treaty with the settlers, and ceded Sanpete County to Brigham Young and the people. The settlements grew prosperous, and when the emigrants of the Hand-Cart migration came to Utah, many of them

went to that valley and added strength to the farming community. To-day Sanpete is a beautiful part of Utah, and it is called the "granary of the State."

**Into Southern Utah.**—You will recall that Parley P. Pratt, with a small company, went on an exploring expedition to southern Utah in 1849, and returned to Salt Lake City in the early part of 1850. At the close of 1850 George A. Smith set out for the valley of the Little Salt Lake with a company of men, women, and children for the purpose of colonizing. There were about 118 men, 30 of whom had families, in the command. The company gathered at Provo, December 15, 1850, and on Monday, December 16, the colonizers left for the south. The outfit of this company will give a good idea of what was carried into remote parts by colonists in early days:

#### THE SMITH COMPANY HAD

carriages.....	2
wagons.....	101
oxen.....	368
horses.....	100
mules.....	12
cows.....	146
beef cattle.....	20
dogs.....	14
cats.....	18
chickens.....	121

#### Provisions and seed-grain:

flour.....	56,922 lbs.
wheat.....	35,370 "
corn.....	3,846 "
oats.....	2,163 "
barley.....	1,267 "
potatoes.....	3,240 "
groceries.....	1,228 "

Tools and implements:

carpenter tools.....	9 sets
blacksmith tools.....	4 sets
irons for saw-mills.....	1 set
whipsaws.....	3 sets
plows .....	57
axes.....	137
spades and shovels.....	110
hoes.....	98
scythes and cradles.....	72
grass scythes.....	45
sickles .....	45
panes of glass.....	436
stoves.....	55
nails.....	190

Arms, ammunition, accoutrements, etc.:

brass cannon, six-pounder.....	1
guns.....	129
swords.....	9
ammunition.....	1,001 lbs.
saddles.....	44
pistols.....	52

The company was well organized. ✓ Every day a meeting was held, hymns were sung, and prayers offered up to God for "His loving care." On New Year's Day the people celebrated in a manner typical of the pioneer camps. Says one of the colonizers in his journal:

*Wednesday, January 1, 1851.* By the wish of the majority of the company, we laid over today, procured some wood, and in the evening made some large fires in the corral, and enjoyed ourselves in a dance, in which the ladies participated. *Dance*

You will have a good idea of the struggles of these brave men and women by reading parts of a journal kept by Henry Lunt:

*Saturday, January 4.* This morning the thermometer at ZERO. Captain Baker mounted his horse at an early hour, and went in

search of a better road, and in a short time returned and reported he had found a way to avoid farther climbing up the mountain. Captain Baker had his fifty hitched up and was on his way by 1 A. M.

After crossing a short steep hill, we landed in a beautiful pass, and in a short time we were in the valley beyond, and ahead of the other fifty. . . . They had a hard time in ascending and descending the mountains. They had to tie ropes to the back of their wagons, and men had to hold them to keep them from tipping over. All reached the valley in safety. The pass is now called Baker's Pass, and the Valley DOG VALLEY. After crossing the valley, we crossed another steep mountain, the road being rough and sidling. All reached the summit in safety. . . . When on the mountain we could see the clouds beneath us in the valley. The reflection of the sun on the snow was such as to sensibly effect our cattle, and had no mercy on our eyes. The snow is fifteen inches deep in places.

*Tuesday, January 7.* We started this morning at ten o'clock. Our roads laid over mountains and deep ravines, and sidling hills which were dangerous to wagons. We made about nine miles and camped on Dry Creek. No water. Plenty of grass and wood. The snow 12 inches on the level, and in some places three feet, which made it hard work for the cattle. There are many cattle in camp with tender feet. Some of the brethren made moccasins from the hides of the cattle that wolves had killed, and put them on the cattle's feet.

Parowan was settled, and after a careful survey of the country had been made by Smith and his command the town was laid out and named. A wall was built around the town for protection, and men were sent to the canyon for timber; others began plowing ditches. "Every one prepared to labor in some capacity." Indians visited the camp, and were given powder and lead. Twenty-six teams went to haul logs for the meeting-house, while others worked on the foundation, hauling and laying the rock. In exploring the surrounding country, Bishop Tarlton discovered the ruins of an ancient city, possibly the one that was excavated by the department of archæology of the Uni-

versity of Utah in 1917. ~~The first school~~ in the winter of 1851-1852 was taught by George A. Smith, and pine-knots served as lights for the evening meeting and sessions of the school. School was taught in a log cabin, and was attended by the men, women, and children. The McGuffey readers were used. ~~Mrs. Mary Ann Orton, a~~ daughter of one of the pioneers to Parowan, and a child of that period, writes of those early times. Her statement shows clearly how colonizers lived, and how they learned to be independent and resourceful. She says:

**R**My mother herded sheep, sheared them, washed and carded the wool; then spun it and wove it into cloth. From it she made blankets, shawls and clothing. She dyed the cloth of dyes made of rabbit brush, and also the minerals found in the hills. We children gleaned the wheat left in the fields; the heads were taken off, and the straw preserved and made into braids and sewn into hats. The straw was bleached with sulphur found in the mountains. Sometimes we made fancy ornaments of straw, particularly for little Xmas remembrances. The hats were trimmed with ornaments of straw or a bit of ribbon. We raised sugar beets and made molasses. Many a happy evening was spent during the long winters by pulling candy. Not a bit was wasted. On Christmas Day, if we children could pull some candy, we asked for nothing else. Father was a carpenter and held the office of Justice of the Peace, bishop, and sexton. When he died, years afterwards, we always held as sacred his vocation as a carpenter. Mother nursed the sick and laid them away.

We had our amusements, and they were good times. To the parties, we took squash and cabbage to pay our entrance fees with. We often went barefooted. We had our dramatic entertainments every winter, and special holiday programs at Christmas and on the Fourth and 24th of July. We had our quilting, carpet rag, and corn shucking bees. We grubbed brush, made large fires at night, and played SHEEP OVER THE RIVER. The sheep ran and hid; the wolf remained by the fire, then would call; "Wolf over the river!" The sheep replied: "What will you have?" "A good fat sheep," replied the wolf. "Catch us if you can," replied the

sheep, and off scampered the wolf in search of the sheep until they were all found. Steal-sticks and Duck-stones were also played. The girls had spinning bees.

The Settlement of the Peteetneet.—In October, 1850, a little band of colonists—men, women, and children—made their way into Utah Valley in three canvas-covered wagons.



Pioneers Entering Salt Lake Valley, 1847

They camped on a stream called the Peteetneet, and determined to locate there and build their homes. This little camp became the city of Payson. Among the pioneer settlers were John Courtland Searle, James Pace, A. J. Stewart. These colonists camped in their wagons during that winter, and while it was bitter cold at times, they withstood their trials. In the spring the settlement was strengthened by the arrival of other pioneers. Land was cleared, a large ditch dug by all the men working together, and soon the stream was diverted to the newly sown wheat and corn fields, and the gardens. A little fort was built, and a few log houses were completed by the end of December. At a public meeting held at the close of the year 1850, Joseph Curtis, George Curtis, and James E. Daniels were elected school trustees. A log schoolhouse was completed



in February, and a school opened. In the summer of 1851 the fields looked beautiful. Wheat and corn had been planted; and the potatoes grew to an enormous size. Payson had a dramatic organization, and in the basement of one of the old adobe buildings the people were entertained. A gardener's club was organized. The members held weekly meetings for the study of horticulture and the best way of tilling the soil. This agricultural society, for such it was, published a semimonthly paper called the *Farmer's Oracle*, which was devoted to the interest of farming and gardening. When the people moved south from Salt Lake City in 1858, the citizens of Payson opened their homes to them, and every home was filled with the refugees. The little town was a centre of Indian troubles in its early history, and more than once during the days of struggle and toil the colony came near starving because of the drought, which prevented the grain from maturing.

**Other Colonies.**—It would be an interesting story to relate more of the colonizing work of the pioneers. Every town and city of Utah has an interesting history. We wish we might be able to tell how Peregrine Sessions located at Bountiful in the spring of 1848; how John and Isaac Higbee with others built a picket fort near the site of Provo City in the spring of 1849; how Nephi was settled by Joseph L. Heywood and George Bradley in 1852; and how Simon A. Carter with others plowed the first furrows in Box Elder County in 1851. The pioneers even went far out to what is now Arizona, California, Nevada, Wyoming, and Idaho. Carson County, in the State of Nevada, was settled by Colonel John Reese in 1851, and San Bernardino was a flourishing settlement in 1852.

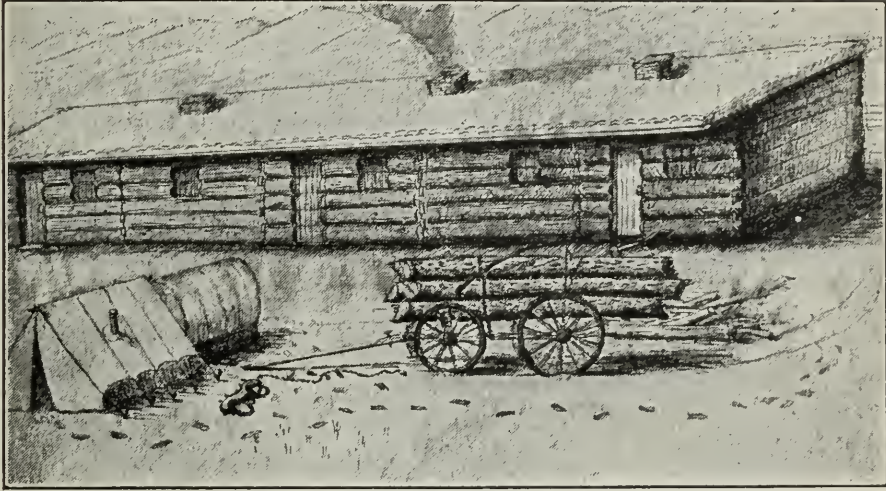
**The Missions.**—Far back in the thirties, missionaries went among the Nez Percés, Flathead, and other tribes of Indians to convert them to Christianity. Doctor Spalding

get  
fact story  
of pioneering  
here

and his wife established a fort on the headwaters of the Columbia River in 1836, and a school was opened for the teaching of the Indian children. This was probably the first school in the far West. Then at Fort Wailatpu, not far from what is now Walla Walla, was Doctor Marcus Whitman, who had responded to the call for missionary work, and he with his wife established a mission among the Nez Percés. Jason Lee, a Methodist missionary, had a school in the valley of the Willamette in Oregon, as early as 1835, and Father De Smet in the late thirties established a mission school among the Flatheads in Montana. The Mormon pioneers also established missions for the conversion of the Indians to Christianity.

**The Salmon River Mission.**—In May, 1855, twenty-seven missionaries left their homes in Utah for the purpose of locating a mission among the Bannocks, Shoshones, and Flatheads. They were to locate on the Snake River, which at that time was part of Oregon. Their outfit consisted of thirteen wagons, with two yokes of cattle to each wagon, and a few cows. The company was well organized, but when it is remembered that there were no roads or bridges in that day, it will be realized that the progress of the party was slow. They reached Eagle Rock on the Snake River, now called Idaho Falls, pushed on across the desert between the Snake River and Lost River, and after thirty days of travel established their camp on the Lemhi River, about twenty miles above its confluence with the Salmon River. Here they established their mission. A few acres of land were cleared, a large ditch dug from the Lemhi River, and peas, potatoes, and carrots planted. A fort was made of rock and some log cabins built. There being no saws, the lumber for doors and frames was chopped into shape with axes. "It was proved later," says McConnell in his *Early History of Idaho*, "that these precautions were well taken,

for twenty-seven men were but a handful when compared to the hordes of savages that surrounded them." The first season the crops were completely destroyed by the grasshoppers, and when in December a small contingent of men from the mission arrived in Ogden for the purpose of obtaining flour and taking it back to their companions, they were



Type of Old Fort Built by Colonizer

almost frozen and very hungry. The colony was relieved, for supplies were carried to the suffering men. The next year the grasshoppers again destroyed the crops, and the times again were very discouraging. In 1857 a fairly good crop was raised, a large addition was made to the colony, a number of log houses were built, and the men cleared much of the land.

**Lemhi Left to the Indians.**—But the colony became discouraged, and a message was sent to Governor Young, at Salt Lake City, apprising him of the terrible situation of the men. E. Bernard and B. H. Watts left the colony to interview Governor Young, and in the dead of winter they trav-

1858

elled the distance of over 300 miles, but arrived safely with their message, having been without food for forty-eight hours. As a result of this interview, Governor Young ordered the men home, and Lemhi Mission was deserted.

**The Elk Mountain Mission.**—The Elk Mountain, now the La Salle Mountains, lies in southeastern Utah. This part of the country has been the home of the Ute Indians for ages. In 1855 Governor Young determined to establish a mission among them to convert them to Christianity. The same motive was, therefore, behind this move as that of the Salmon River Mission. A company under the command of Alfred N. Billings, left Manti, Utah, on Monday, May 21, 1855. It consisted of 41 men with 15 wagons, 65 oxen, 16 cows, 13 horses, 2 bulls, 1 calf, 2 pigs, 4 dogs, and 12 chickens. The company also carried 14,656 pounds of flour, 32 bushels of wheat, 21.2 bushels of corn, 33 bushels of potatoes, 22 bushels of peas, 4 bushels of oats, 1 whipsaw, 22 axes, 6 scythes, 2 iron bars, 6 trowels, 8 hoes, 11 shovels, and 5 plows. The party travelled over a rough country to the Green River, which they crossed by ferrying the wagons over on a boat which had been used as a wagon-box. In a few days they reached the Grand River, and to realize their difficulties it will be well to read what Oliver P. Huntington's journal says. Huntington was the secretary of the mission.

*Wednesday, June 6.*—Lot Huntington and Stephen Moore returned and reported that they missed their way and were three days going to Manti. Grasshoppers were utterly destroying every thing in all the valleys. Fourteen Snake and Ute chiefs were in Salt Lake City, waiting to see Brigham Young on his return from the southern settlements. The boys brought considerable of a mail—about seven papers and twenty letters. Towards evening we undertook to swim the cattle over, but could get only eighteen head across. They would not swim, but ran into a huddle and would then swim round and round; in spite of clubs and whips, they

would run right over the men, shut their eyes and push for shore.

*Thursday, June 7.*—Had the same success in swimming cattle; could only get seventeen head over with faithful work over one-half a day; we then took the remainder over with the boat, towing two at a time. Many of them would not swim and floated across, two swimming back after they were over. This work lasted till the 8th.

*Friday, June 8.*—About 10 o'clock A. M. everything was over the river. We started from camp about 2 o'clock P. M., and traveled ten miles.

*Saturday, June 9.*—Had good roads; traveled seventeen miles.

*Sunday, June 10.*—Road extremely sandy, traveled eight miles; the day most excessively hot. Most of the teams were near giving out, when they came to the canyon descent leading to Grand River. One of John McEwan's oxen gave out and was left near the head of this canyon, which, being of fast descent and extremely difficult, gave rest to the cattle. They reached the "jumping-off place" just at sunset, which is nearly three miles from the head of the canyon. The cattle had not had a drop of water or feed since morning, and labored hard in a heat that was nearly equal to a torrid zone. This canyon is narrow, crooked, and rough with rocks, the road following the bed of the canyon where it is either sand or rock. The "jumping-off place" is a perpendicular ledge, twenty-five feet high, down which Wm. Huntington and Jackson Stewart, the year previous, let five wagons with their loads by ropes, taking their wagons to pieces. The knowledge of this induced President Billings to take a company of twelve horsemen in the morning and move rapidly to the canyon; all the way down these men fixed the road, and at the "jump-off" they worked a road over a point of the mountain covered with very large rocks; in half a day they completed a very passable road where in the morning it had seemed impossible ever to pass with wagons. By doubling teams up and all the men that could be spared to steady the wagons down we got all our wagons down safely about 9 o'clock at night; three miles more took us to Grand River, the first water our stock got since morning.

**The Camp at Elk Mountain.**—The colonizers reached the foot of Elk Mountain, where a fort was built and a log corral. The men were kept busy plowing and planting crops and irrigating the land. But the Indians were hostile, and after

a battle in ~~which three of the whites were killed and others~~ severely wounded, the mission was abandoned and the company took up the ~~march toward Manti~~, where they arrived September 30.

It must be remembered that it was very hard to maintain missions among the Indians in the early days. If a colony went among a hostile band, the tilling of the soil was prevented by the red men, and as a rule the food-supply was limited. Then there were other hardships such as sickness; and the Indians would drive off the cattle and horses when it was possible. But trails were blazed into the wilderness, and over them in later days went the colonizer to make permanent settlements.

**Utah Pioneers as Colonists.**—In this chapter you have read about the difficulties experienced by the pioneers in settling Utah. ~~Among the hardships endured were bad roads over rough hills and mountains; troublesome and dangerous streams. There were wolves, bears, and rattlesnakes; the Indians lurked to kill the colonizers and run off their cattle and horses; then came the seasons of drought, which were only a part of the force that destroyed the crops at times, for there were crickets and grasshoppers, and many a time it looked as if they would destroy the grain of the colonists. Yet men, women, and children ventured through such difficulties daily. Most of the people were poor, and many of them had large families, and the burden of providing food for them was heavy and discouraging. Fortunately, Nature gave relief at times, for in the canyons and along the streams grew berries; and fowl and animal relieved many a famishing village.~~

~~With a spirit of industry and thrift the pioneers changed the wastes into fruitful fields. They acquired property, and the love of property is indispensable to sound morals. Their fields increased; the means of living increased in number~~

and value. The wearisome part of their labor became lessened. Their neighbors multiplied, and "Hope, the sweetener of life, held out to them brighter and brighter prospects of approaching ease and abundance." The Utah pioneers were colonists of a high order. They made their own way into the wilderness; provided their own means of transportation; carried with them their supplies and subsistence; their tools and utensils to begin their industries. They created by labor an increase, while they provided subsistence for themselves and their families. The pioneers founded and built new communities; subdued for civilized life vast stretches of country, which was a veritable wilderness, and literally made the "desert blossom as the rose."

all our progress  
made by means of  
vision

## CHAPTER XVII

### INDUSTRIAL LIFE OF EARLY DAYS

**Cloth Made in the Homes.**—If you will ask your grandmother the following riddle, she will quickly give you the answer:

“Niddy-noddy, niddy-noddy,  
What has two heads and one body?”

It was the hand-reel on which the mothers of the homes of early days wound their skeins of yarn. In the pioneer days, if you could have visited the average home, you would have found the family engaged in the various stages of manufacturing woollen cloth. The grandmother carded the wool into fleecy rolls; the girls spun the rolls into woollen yarn on the great wheel, and all the children contributed their help in making the cloth. The wife of Joseph J. Marsh, of Ogden, says that the first suit her husband ever had she made by clipping the wool from the sheep, washing it, then after carding and spinning, the cloth was made from which the suit was soon ready to wear. When the woollen cloth was not dyed, they called it “sheep gray.” Pathetic is the story of Elizabeth Grace McCune, who settled in Nephi in 1851. She says: “I worked in the fields, helping to gather the grain and stacking the hay. I had to go barefooted, but mother made a pair of moccasins for me to wear on Sundays. When I was twelve years old, I learned to spin wool, for my father had obtained a few sheep. We were very proud of our homespun clothing, and from this time on, I wove and spun all the cloth for our dresses.”

After their long journey over the plains the pioneers would



have little clothing, and many men, women, and children would walk into Salt Lake City barefooted and very scantily clad. On the plains they would often purchase beaver and buffalo hides, and from them make vests, moccasins, and caps.

**Domestic Manufacturing.**—When clothing and other things for domestic use are made in the home, it is called “domestic manufacturing.” The people of early days were thrown on their own resources, and had to invent ways of supplying food and clothing. Oddly clad they would be, but they could not buy “store clothes,” and any and all kinds of cloth would be made into dresses and trousers. Says one of the pioneers: ~~It~~ took the wagon-cover, made of factory, which was much worn, and made it into shirts for the boys.” Besides clothing, the people manufactured soap, brooms, candles, molasses, beverages, wooden bottles, combs, dyes, and many other useful articles. Soap was one of the most important articles, for washing had to be done, and you would be surprised how clean the people were, for it was their pride to wear clean frocks on Sunday. There are still in the barns of some of the old homes the old leach barrels, in which lye was made from ashes. All the grease from cooking and butchering would be carefully kept, and in the spring the grease and lye were boiled together in a great pot out-of-doors. It took many bushels of ashes and many pounds of grease to make a barrel of soap, which was usually made in a day.

Then in the autumn tallow candles were made. Our mothers used to sing:

*R* “Provide for thy tallow ere frost cometh in  
And make thy own candle ere winter begin.”

After the tallow was melted over the fire it was run into moulds in which the wick was carefully placed. Many old

candle-moulds are stored away in the garrets. Brooms were made from the birch-bark at first, but in 1849 broom-corn was raised, and remained one of our most useful plants through early days.

Could you have visited the home of Mrs. Mary Peek Dye, near Ogden, in early days, you would have found there a regular factory and a very busy family. In writing about that little centre of thrift, she said: "I made molasses from parsnips, and with the molasses and carrots, I made carrot preserves. I had a new broom nearly every day, which was made from the rabbit brush. I made hats out of straw. Obtaining leather from the tanner, I made shoes for myself and children. The molasses we made would often harden in the bottom of the barrel. This we used for sugar." One of the pioneers of 1847 says in his memoirs: "I am very happy this Sabbath day, for I am wearing a pair of pants made of elk skin, sewn with buck skin. My wife made them. Last week she made for me a straw hat."

**Home Industry Encouraged.**—In 1847 Brigham Young, in admonishing the people to emigrate to Utah, said:

Come immediately and prepare to go West, bringing with you all kinds of choice seeds, grains, vegetables, fruits, shrubbery, trees, and vines—everything that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the earth; also the best stock of birds, beasts, or fowl of every kind; also the best tools of every description; machinery for spinning and weaving, and dressing of wool, cotton, flax, and silk; or models of descriptions of the same by which we can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people.

It is safe to say that every pioneer company brought spinning-wheels to Utah in the early days. Bancroft, the

historian, tells us that a public carding-machine was set up in 1848 just south of Salt Lake City. So interested was the legislature in encouraging manufacturing that, in 1852, the lawmakers appropriated \$2,000 for a woollen factory on the Jordan River, appointed a committee of three, with the governor, to award premiums to persons who manufactured the largest number of articles for practical use. 1852

Matthew Gaunt was one of the first manufacturers of woollen goods in Utah. His mill was south of Salt Lake City, and it soon became known throughout the valley. In the *Deseret News* for July 10, 1852, Mr. Gaunt advertises:

HURRAH

The subscriber respectfully wishes to inform the public of the Great Salt Lake Valley and surrounding settlements, that he is prepared to card wool at the Woolen Factory on Jordan River, 10 miles south of the city

MATTHEW GAUNT.

**Cotton Raising.**—As early as 1851 cotton was raised in the valley of the Great Salt Lake by Reddin A. Allred, but it is to the southern part of the State that we turn for the cotton industry. This is because of the mild climate. In 1855 cotton was raised on the Santa Clara River, 300 miles south of Salt Lake City. Within two years cotton was so plentiful that Zadoc K. Judd made a machine cotton-gin; and Joseph Horne established a cotton farm on the Rio Virgin. The Indians of the southern part of the Territory were raising cotton, and this encouraged the settlers of those parts. In 1866 Brigham Young built a cotton-mill at St. George, and the people all turned out and constructed a canal for the water that should run the machinery. A year or two later Erastus Snow, at the head of the SOUTHERN UTAH CO-OPERATIVE MERCANTILE ASSOCIATION, established a large factory on the Rio Virgin, and cotton had be-

come so plentiful that it was shipped to California by way of the old Spanish trail, which had now become a well-travelled road. Cotton manufactures were established at Parowan, Toquerville, and other towns. Flax was also extensively raised. In 1847, when Simpson Huffaker came to Utah, he settled on the Cottonwood just south of Salt Lake City, and raised flax for years. He made his own cord and rope, and spun much of it into linen.

In 1855 silkworms were raised extensively in Utah, for Governor Young had secured mulberry-trees from France, and within a few years fifty acres of mulberry-trees were planted in orchards in Salt Lake and Utah Counties. Many of the colonists south of Salt Lake took up the silk industry, and in the early-day homes silk shawls and gloves were made. In 1860 Mrs. Alexander C. Pyper raised cocoons, and made a beautiful silk shawl, which brought forth much praise. Says Mrs. Pyper:

I remember the old cocoonery built by President Young at the old farm south of the city. Thirty acres of mulberry trees were planted. Expert cocoon men were brought here to direct the work, among whom was a Frenchman named Bertrand. There was a large cocoonery through the Eagle Gate.

**Grist and Saw Mills.**—During the first year, 1847–1848, grist and saw mills were built—the one known as the Chase Mill, erected in 1852, still stands in Liberty Park. Timber was brought from the several canyons about Salt Lake, and by 1850 sawmills had been constructed in City Creek, Mill Creek, and Cottonwood Canyons. The first casting, 1850, was under the supervision of John Kay, in the old blacksmith-shop erected on Temple Square. The casting was a large spurwheel for President Young's mill, and was made of old cast iron. The ore was melted on a blacksmith's forge in what they call a "pocket furnace." An old Penn-

sylvania wagon skein was used as a spout to carry the molten iron into the ladle, which was made of old hub bands. Richard Margetts saw the need of iron rollers for the crushing of juice from the sugar-cane, and in 1855 he cast iron for the first cane-mill. The manufacturing of the large wrought-iron machines encouraged the growing of cane, both for molasses and sugar. In 1850 Samuel Mulliner exhibited at the general conference the first tanned leather, and in the same year he established a tannery where the old Walker bank and store still stands, on the corner of Main and Second South Streets. In 1852 Ira Ames started a tannery in the nineteenth ward, near the Warm Springs, and at the same time Alexander Brim opened his tannery in the first ward. Philip Pugsley entered into partnership with Ames in 1853, and the Pugsley tannery became one of the most noted in the Territory. Shoes and harnesses were made during the same year. By 1855 Howard and Bowering's shoe-store, in the fifteenth ward, drew an extensive trade in footwear. The stock was supplied with the home manufacture as well as from the East. William Jennings and John R. Winder entered the tannery business in 1855, and the next year their place of business was opened on the corner where now stands the Utah State National Bank. In 1858 Governor Brigham Young established a shoe factory on his premises inside the wall near the family schoolhouse. Here he employed men who had worked in the factories in England. Shoes were made for his family as well as for the general market. On the same grounds were a harness-shop, carpenter and blacksmith shop, and that the supply of iron might be kept up, agents were sent to St. Louis and other Eastern markets for the best cast iron as well as farming machinery, etc.

**Machinery for Sugar.**—Mention has been made of the fact that in 1852 machinery for the manufacture of sugar

*fact*  
 was purchased in France by Mr. John Taylor, and it was shipped to Salt Lake City. It came over the ocean in a sailing vessel to New Orleans, then up the Mississippi River to St. Louis, thence it was taken to Independence, and from there brought by ox-team to Utah. In the message of Governor Brigham Young to the legislature, in 1852, he says: "I am happy to announce the arrival in our Territory of the machinery for the manufacture of sugar from the beet. The machinery and operators who have been accustomed to the manufacture of that article from the beet, have come together from the Old World, being under the direction of energetic, enterprising, and able men, will doubtless soon furnish an abundant supply of that article for the wants of the people."

*cane*  
Sugar-cane was planted and successfully cultivated in many parts of the Territory, and some sugar was made from it. The beet-crop was a failure for the seasons 1855 and 1856, due to the grasshoppers destroying the crops, but the governor was hopeful, and says that "We trust that no failure of the kind will again thwart our wishes, and that we shall soon be able to furnish from the beet-sugar sufficient for home consumption." Sugar-mills were brought by ox-teams in the fifties, and Wilford Woodruff had one on his farm, and producing sugar and molasses for the market in 1857.

*1850*  
**Deseret Agricultural and Manufacturing Society.**—In 1856 the Deseret Agricultural and Manufacturing Society was organized by an act of the legislature. This act was one of the most virile documents in our early-day economic life, and it is given in full. It indicates the interest the people were taking in home industry.

## AN ACT

INCORPORATING "THE DESERET AGRICULTURAL  
AND MANUFACTURING SOCIETY"

SEC. 1. With a view of promoting the arts of domestic industry, and to encourage the production of articles from the native elements in this Territory: Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That "The Deseret Agricultural and Manufacturing Society" be formed and chartered as follows:—

SEC. 2. ~~There shall be a President and eleven directors who shall, in the first instance, be elected by the joint vote of the Legislative Assembly, and may elect a Treasurer and Secretary, and such other officers as they may deem necessary.~~

SEC. 3. Said Board of President and Directors are hereby constituted a body corporate, with perpetual succession; and shall be known by the name and style of "The Deseret Agricultural and Manufacturing Society," and shall have power to sue and be sued, defend and be defended in all Courts of law or equity; and may have a seal which they may use and alter at pleasure.

SEC. 4. Said Society have power to make, establish and carry out all needful by-laws, not conflicting with the Constitution of the United States and the laws of this Territory; and to do and perform all acts necessary for the proper exercise of the powers herein conferred, and for promoting the objects contemplated in this act.

SEC. 5. They shall hold an annual exhibition at Great Salt Lake City, or at such other place or places as they shall deem proper, of all such agricultural products, stock and domestic manufactured articles as, in their opinion, will be best calculated to stimulate the people of this Territory in industrial pursuits, and best subserve the cause of domestic industry; and shall award premiums for the best specimens of all such articles and animals as they will permit to be entered in the lists for competition; and shall annually publish a list of what they will consider entitled to premiums and fix the rate and award premiums as they shall deem proper; Provided, that other articles than those included in the list shall be admitted and arranged for by the Board, and be exhibited under their direction.

SEC. 6. A majority of said Board shall form a quorum to do business, may fill vacancies in the Board, and fix the manner and rate of the admission of members to said Society.

150  
 Sec. 7. For the purpose of starting this enterprise and aiding the President and Directors in carrying out the objects contemplated in this act, the sum of fifteen hundred dollars is hereby appropriated . . . for the best specimens of native productions on exhibition.

**A Fourth-of-July Celebration.**—A good idea of the economic life of the Territory is obtained from an article from the files of the *Deseret News* for Saturday, July 3, 1869. The article announces the order for the procession that is to be held on Independence Day in Salt Lake City, together with the various industrial organizations that will take part:

#### ORDER OF PROCESSION

National Flag.

Martial Band.

Detachment of Cavalry commanded by Lieut. Col. John R. Winder.

Agriculturalists, with banner, wagons and Farming Implements.

Gardeners and Horticulturists, with Carriage, carrying Fruits, Flowers and Vegetables.

Architects.

Mechanics' Union, with banner, etc.

Stone-Cutters, Masons, Brick and Adobe Makers and Lavers.

Millwrights, Carpenters and Joiners, with banners and flags.

Plasterers.

Painters, Glaziers and Paper Hangers, with banner.

Cabinet Makers and Upholsterers.

Smelters, with Car, Mineral Specimens, etc., with team.

Engineers, Machinists, and Foundrymen, with wagon tools, etc.

Blacksmiths, with banner and wagon.

Tin and Sheet Iron Workers, with banner and wagon.

Lock and Gunsmiths.

Wagon and Carriage Makers, with platform car, carrying tools, specimens of work, etc.

Tanners and Curriers, with banner and wagon.

Saddle and Harness Makers in Omnibus.

Woollen and Cotton Manufacturers.

Tailors and Hatters.

Boot, Shoe and Last Makers.

Winder  
 150  
 After  
 in  
 Winder



Dentists.

Paper Makers, with wagon.

Printers, with Car and Press, etc.

Bookbinders.

Artists and Photographers.

Merchants, with banner and Express Wagons.

Organ Builders.

Carvers, Gilders and Engravers.

Wood Turners.

China and Crockeryware Manufacturers.

Millers, with wagon, Mill and Banner.

Bakers and Confectioners.

Butchers, Mounted and with Carriage.

Livery Stable Keepers, with carriages.

Rope Makers, with banner, wagon, etc.

Basket Makers.

Broom Makers.

Ink and Match Makers.

Boat Builders and Sailors, with Boat, Sextant, Charts, etc.

**Early-Day Merchants.**—In the early days of Utah, there sprang up a group of men who became merchants of a high order. These "merchant princes" developed not only the resources of the Territory, but built factories and brought over the plains great cargoes of freight to Salt Lake City. Among these were William Jennings, Horace S. Eldredge, A. O. Smoot, John Sharp, William H. Hooper, David O. Calder, and Lorin Farr of Ogden. Livingston and Kinkead opened the first store in Utah in 1849, at John Pack's home, in what is now the seventeenth ward. During the same summer the first train of "states goods," or merchandise, was brought from St. Louis to Salt Lake by this firm. William Van Dyke, who became an influential citizen of Ogden, had charge of the train. In 1855, Livingston and Kinkead advertised in the *Deseret News* as follows:

Our first train of forty-six wagons, loaded with a very full and general assortment of new goods, will arrive here about the 15th

inst., and we will be prepared to open and offer for inspection and sale, a complete assortment of all the various goods in our line and at present in demand.

In 1853 Horace S. Eldredge sent over the plains over 400 wagons and 2,000 head of cattle, which represented an outlay of over \$120,000. The wagons hauled machinery, merchandise, and agricultural implements, among which were some McCormick reapers. Another merchant was William Jennings, who was the promoter of not only the first shoe factory in Utah on a large scale, but to his foresight and enterprise is due the organization and promotion of the Wasatch Woollen Mills. Not only did he encourage home industry, but his store, established in 1856, carried all kinds of goods from the Eastern markets. It is due largely to Mr. Jennings's work and planning that we have to-day the Provo Woollen Mills, as well as the Z. C. M. I. Shoe Factory, which is the largest and most complete west of St. Louis. In September, 1855, Henry Dinwoodey opened a cabinet-shop, and went to American Fork Canyon, cut and prepared a large assortment of lumber, and, hiring men, began the manufacture of furniture out of the native timber.

The United States census gave in 1850 the value of manufactures, mining, and mechanical arts in Utah as \$291,220. In 1875 our manufactures alone amounted to nearly \$5,000,000 annually. To-day our factories produce to the amount of \$100,000,000 annually, exclusive of smelter products and the cost of raw material. The industrial growth of Utah has been steady and sure. The people have built up the fundamental institutions of civilization—agriculture, the home, the State, the church, and the public school. It may be truthfully said that side by side with the development of the natural resources of Utah—our temporal history—Utah has constantly cultivated those things that make for culture. The growth of the people has been brought about by

the virility and vision of its leaders, and it has been able to solve the new problems of civilization. "In the process of expansion the Utah people have won distinction, not alone in industrial enterprise, but in the fine arts as well. This bond of sympathy between the practical and the æsthetic, between reality and vision, the Utah people have ever regarded as the secret of present strength and the measure of enduring achievement."

*Culture along  
with all else*

## CHAPTER XVIII

### EARLY-DAY MINING

**Coal and Iron.**—The two minerals that have been the chief factors in the industrial development of the United States have been coal and iron. Think of what our factories have been, and try to imagine what we would do to-day if it were not for our coal and the iron with which we erect our large buildings, make our stoves and furnaces, and build our steamships and railroads. The development of mining in Utah begins with the discovery and opening up of the iron and coal mines, which was accomplished within a very short time after the settlement of the Salt Lake Valley by pioneers. As with our country, so with Utah, coal and iron are our fundamental natural resources for the development of our industries.

The pioneers had no sooner settled in the valley of the Great Salt Lake when they began to look for coal and iron, and by the close of 1850, after President Young had offered prizes for the discovery of coal, it was found in abundance, and was used in Salt Lake City that season.

**The Need of Iron.**—It was seen from the outset that iron would be needed for ploughshares, wire, scythes, cradles, as well as household utensils such as stoves, skillets, horse and oxen shoes, nails, wagon-tires, etc. Such things were difficult to transport over the plains, and in the First Epistle issued by Brigham Young and his counsellors, in 1849, they emphasized the importance of iron and the needs of an iron foundry. The foundry came as a result of the scrap-iron left on the plains and in the mountains by the many immigrants on their way to California in the spring of 1849.

During the summer of 1849 plans for a foundry were completed, and a call for skilled help was sent throughout western Europe for "blowers, moulders, and all kinds of furnace operatives, and for skilled workmen in assaying, mixing, and dividing and proving all sorts of metals and minerals."

Iron Discovered in Southern Utah.—When at the close of the year 1849 and the beginning of 1850 Parley P. Pratt explored southern Utah, he discovered iron ore, to the joy of the pioneer settlers. The people were aroused to the importance of the find, and were joyful over the fact that no longer would the housewife and husbandman know the lack of iron utensils and implements, but a railroad would soon be built across the desert plains to assist in the great work of immigration, and also a road to San Diego." We have already seen how George A. Smith led a company of one hundred men to the south in Iron County to found a colony and to establish an iron factory. In 1851 coal was discovered on the "Little Muddy," afterward called Coal Creek.

The First Iron Factory.—Far off in the wilds of southern Utah the first iron factory was established by the colonizers under Mr. Smith. After founding a settlement and providing for food, an iron company was organized, and work on the factory was begun. So anxious were the men to see the building completed that they removed the tires from their wagons, and used them for the making of the machinery for the foundry. Experiments had already been made with a small blast-furnace, and a small amount of iron had been produced, out of which one Burr Fost, a blacksmith of Parowan, had made some horseshoe nails.

The work of the first miners of Utah was heroic. They dragged coal from the mine on sledges; they pulled sagebrush, and kept large piles of it on hand before the fire,

1849  
Iron

Notice  
hope  
+  
Vision

1851  
Coal

Vision  
+  
with

that it should not go out and thus injure the linings of the furnace. The crops had to be cared for, and often the smeltermen were compelled to leave their work to attend to the field, and gather in the wheat and potatoes. Yet in October, 1852, George A. Smith was able to display a pair of andirons and some pig iron, and it was announced in February, 1853, through the *Deseret News* that a small portion of the iron had been converted into steel.

**The Deseret Iron Company.**—In 1851 Governor Young issued a call to the Utah men who were abroad to try to send experienced iron-workers to Utah, “who can make iron from magnetic ore of the best quality, and machinery for slitting and cutting nails and drawing wire.” Erastus Snow was in Sweden at this time, and, going to England, he made a study of the great iron factories in that country, and while there organized the DESERET IRON COMPANY, at Liverpool in 1852. He succeeded in disposing of enough stock to net \$16,000, and returned home that year. He went to Iron County in the autumn, purchased the iron-works there as well as the coal-mine, and by the end of the year the DESERET IRON COMPANY was ready to begin work on a large scale. In 1853, by an act of the legislature, the company was incorporated, and Erastus Snow was made president. Money was subscribed by the legislature for the building of roads and the advancing the interests of the company.

The company did not have an easy time of it. Indian depredations, deep snows, and lack of crops at times prevented the keeping up of the furnace. You can imagine the dismay of the settlers when at one time they were ordered to shut down the furnace, and to strengthen the fort walls to keep the Indians out.

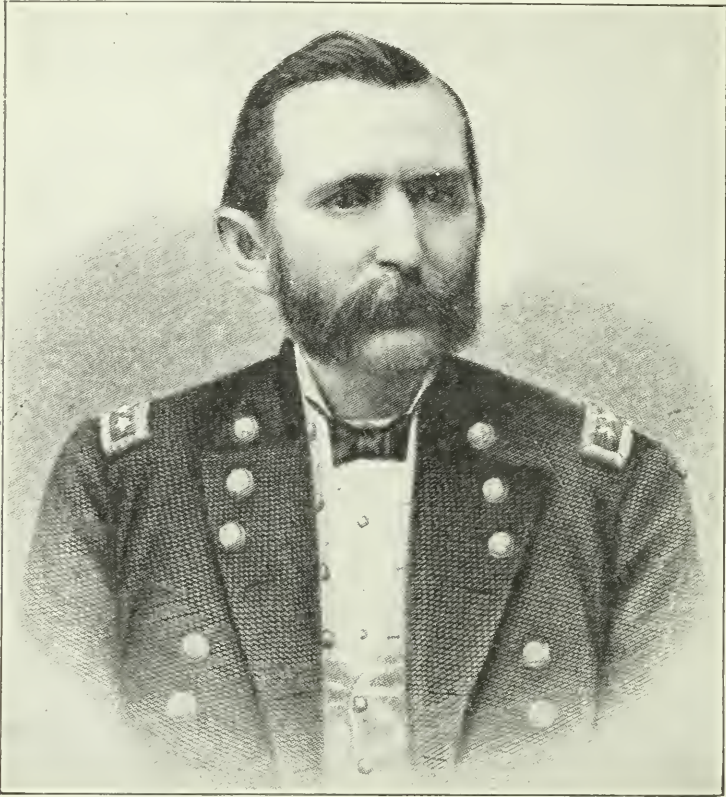
**An Heroic Work.**—You must remember that the iron foundry and mines were some 300 miles south of Salt Lake City,

in a wilderness where even yet the population is scattered. The old mine is still forty miles from the railroad, and the roads at times are almost impassable. But what a heroic attempt it was to develop the iron industry! A bell was once cast from the iron made in that far-off country, and it was rung every day from the roof of the "Townsend Tavern" in Salt Lake City. When the announcement was made that the iron-works had closed down, old Mr. Townsend said that the bell should always ring from his hotel to tell the people that Utah would some day produce iron and coal in abundance, and that here in these mountains great foundries would be built and the iron of this State would go to the far parts of the earth.

*Smith*  
*is in*

Beginning of Mining in Utah.—Abraham Lincoln once said: "Utah will some day be the treasure-house of the nation." This is interesting in view of the fact that to-day our State is one of the foremost gold, silver, and copper producing States of the Union. The Utah Copper Mine is the largest of its kind in the world, and when it is producing its greatest output it has more men employed than the Panama Canal had in its days of construction. One day a man named Ogilvie was logging in Bingham Canyon, when he kicked up a piece of galena ore. He sent it to General Conner, then in command of Fort Douglas, who had it assayed, when it was found to be rich in gold and silver. General Conner went over to Bingham Canyon soon afterward, and the prospects were so favorable that he issued a circular letter on the paper of the War Department, and informed the public in general of the prospects for wealth in Utah. It was not long before there was a mining boom, and people flocked to the Territory from the East. In the summer of 1864 the Jordan Mining Company was organized, and work was begun on the mine, which in time was one of the wealthiest in this intermountain region.

Blasting powder was furnished at the Walker brothers' store. A smelting-furnace was erected at Stockton, Utah, in 1864. So enthusiastic were people in the East over the new discoveries in Utah that a company of New York capitalists




General Patrick Conner, Who Did So Much to Develop Mining in Utah

was organized, called the "Knickerbocker and Argenta Mining and Smelting Company." Owing to the fact that it was hard to make the ore, the company soon failed. General Conner discovered ore in the Wasatch Mountains in Little Cottonwood Canyon. With the help of Walker brothers and others the Emma Mine was developed, and in the beginning of 1868 the mining enterprise of Utah was



actually begun. The Ophir district in southern Utah was opened up, some forty claims were staked in the Oquirrh Mountains alone, and when in 1870 the Utah Central Railroad was completed to Salt Lake City from Ogden, the mining industry developed fast. In June, 1870, the Woodhull brothers built a furnace eight miles south of Salt Lake City, at a point where the Big Cottonwood Creek intersects State Street. This plant was soon followed by others, and within two years sixteen furnaces were built. During the two years from 1869 to 1871 the new silver and lead mines produced \$5,000,000 worth of ore, and by 1871 thirty-two mines were opened in Utah. Some of them are still producing ore, and the annual output of minerals to-day in Utah leads all the States of the Union except Montana and Colorado.



## CHAPTER XIX

### HOW CITIES WERE FOUNDED

We have shown how the pioneers arrived in the valley of the Great Salt Lake, July 24, 1847. A camp was made on the banks of City Creek, and the plowing and planting begun. That little camp of pioneers was soon a village, the village became a city, and to-day it is one of the unique cities of the world. The pioneers were active in exploring the valley for the first few days, and on Wednesday, after the return of a company that had been as far west as the Great Salt Lake, President Young took a number of the "brethren," went to a place between the two streams of City Creek, and picked out forty acres upon which was to be built the Temple to their God.

At the same time "it was moved and carried that the city be laid out into lots of ten rods by twenty each, exclusive of the streets, and into blocks of eight lots, being ten acres in each block, and one and a quarter in each lot. It was further moved and carried that each street be laid out eight rods wide, and that there be a sidewalk on each side twenty feet wide, and that each house be built in the centre of the lot twenty feet from the front, that there might be uniformity throughout the city. It was also moved that there be four public squares of ten acres each, to be laid out in various parts of the city for public grounds."

**Small Farms the Rule.**—Beyond the city limits the farming land was parcelled out in five-acre plats; joining them a little farther out, into ten acres; and outside of these, into twenty acres. This prevented any one man owning a large acreage near the city to the detriment of his "brethren." It

also prevented speculation, which President Young discouraged in every way possible. "The interest of all was uppermost in the minds of the Mormon pioneers."

By August 1 a bowery of brush and logs had been constructed on Temple Square, and on that day, the Sabbath, a devotional meeting of the people was held. On Monday, August 2, the city was laid out by proper survey, and it was decided to reduce the size of the Temple Block as well as the other blocks to ten acres each.

At a general gathering of all the colonists, August 22, it was moved and seconded to call the city the ~~CITY OF THE~~ *name* GREAT SALT LAKE. These democratic assemblies were characteristic of all the early-day communities of Utah.

During the summer and autumn a fort was built in what is now the sixth ward on Pioneer Square. Adobes and logs were used, and a space of ten acres was enclosed. Within the fort were small dwellings of from one to two rooms, where the families were assigned. Here the people lived during the first winter, and experienced all the hardships incident to pioneer life.

**The First Winter.**—The following description of the old fort and life during the first winter is interesting:

*RK* When the companies which followed the pioneers came into the valley, additions were made to the south and north of the fort, which were called the South and North forts. They were connected with the Old Fort by gates, through which the people went to and from their fields.

The houses were built closely together with the highest wall on the outside. This formed the wall of the fort. The roof sloped toward the inside and all the doors and windows were on the inside so as to make the houses more secure against attack.

It was a winter of hard work and careful planning. Flour was doled out by weight to each family, sego and thistle roots were eaten, and now and then the hunters brought in a

little meat. Those who were in want had to be helped, but every one was willing to share with his neighbor.

A small grist-mill was erected on City Creek in the autumn of 1847, and the wheat brought to the valley by the emigrants was ground. But there was no bolting-cloth, so the bran and shorts had to be eaten with the flour. Says one of the pioneers:

~~R~~The beef used during the winter was generally very poor. Most of the cattle had reached the valley late in the season and they had to be worked hard to prepare for winter. Of course they had no chance to improve in flesh.

Butter and tallow were in consequence very scarce, and the people craved them.

There was nothing that could contribute to sustain life that was wilfully allowed to go to waste. If an ox mired and was too poor to get out he was killed and his carcass used for food.

Big gray wolves came down from the mountains in March, 1848, and killed several of the cattle which were feeding on the east bench in sight of the fort. Those parts of the meat which the wolves had not torn were used for food.

**Second Winter a Test.**—While the first winter was a mild one, the second winter, 1848–1849, was severe, and the colonists suffered much from cold and the want of food. Some game was killed, and fortunately a few deer were shot in the canyons.

In February the bishops of their respective wards took an inventory of the foodstuffs left, and it was found that some families were in want of the necessities of life. Those who had plenty shared with the less fortunate; the winter was passed without serious suffering.

By the summer of 1849, 8,000 acres of land had been surveyed and platted into five and ten acre lots. Farther south was the church farm, of 800 acres, where the cattle and sheep belonging to the church were taken care of.

The small farms were given to the heads of families by

lot, and they were to build their houses, fence their land, and help build irrigating ditches from the main ditch and canal. During that year three grist-mills were operating, as well as seven sawmills.

**Chartered City in 1851.**—Brigham Young returned to the camps on the Missouri River where most of his people were still waiting to join in the march overland to Utah. In the winter of 1847–1848 he left the affairs in the little settlement of the Salt Lake Valley to the direction of a stake presidency. Salt Lake City was a stake of Zion.

A “stake” was, and is still, an ecclesiastical unit, common to the Mormon Church.

With the return of President Young in 1848, Salt Lake City was divided into “wards,” over each of which was placed a bishop. Each “ward” was a regular division for ecclesiastical and political purposes, and was an independent and progressive corporation under the direction of the bishop.

In 1851, Salt Lake City was chartered by the Territory legislature, which provided for the first officers of the city to be appointed by the legislature. The first mayor was Jedediah M. Grant. The mayor and city council enacted various laws, which had as an object the beautifying of the city as well as the building and maintenance of good streets. Quoting from the minutes of a meeting of the city council held January 13, 1851, we find the following extract in reference to the work of setting out shade-trees:

**R**An ordinance was presented to the Council which required holders of lots to set out trees for the improvement of the city in front of their lots within a reasonable time. A discussion ensued, and it was finally recommended that all kinds of beautiful trees be planted, as the Creator had given us a pleasing variety.

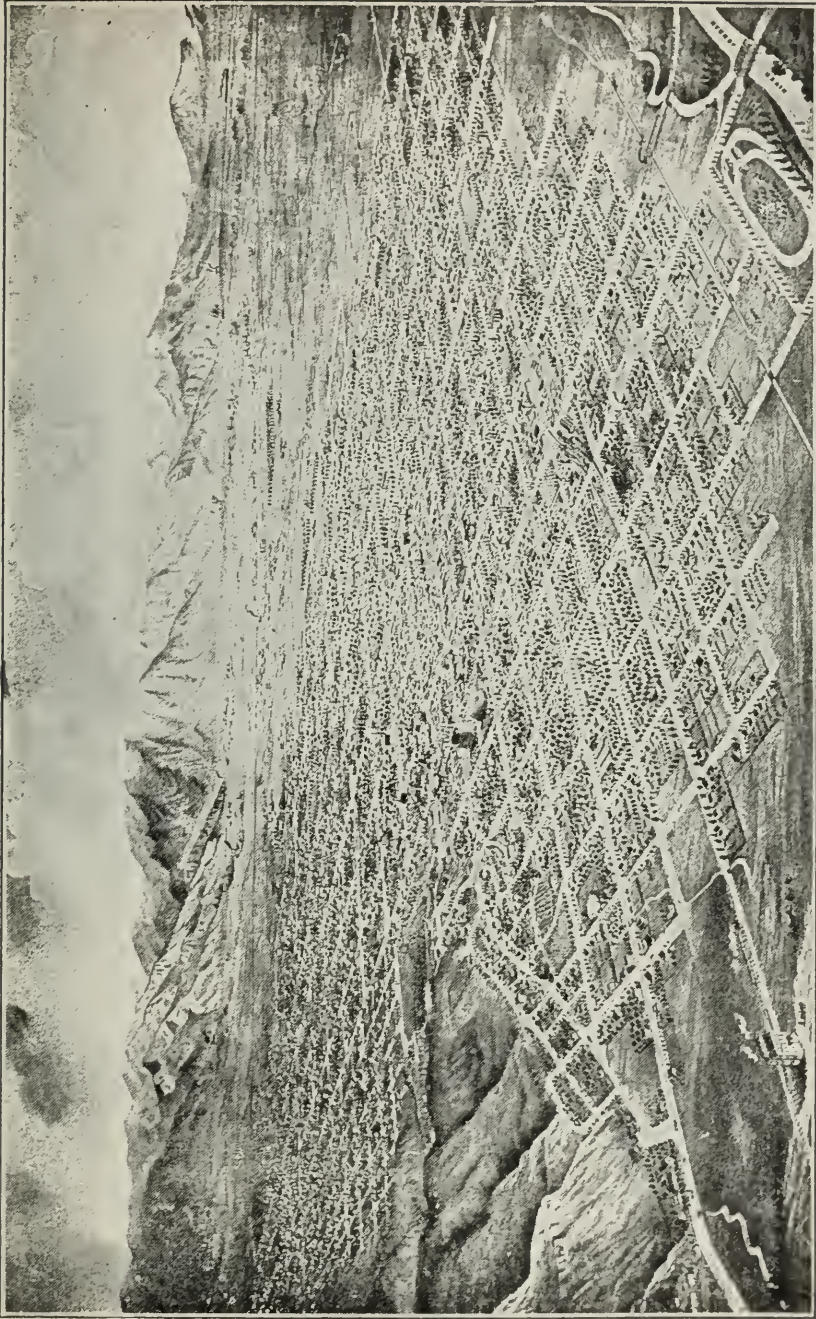
**City of Beautiful Streets.**—What made Salt Lake beautiful from inception were the broad streets, broad sidewalks,

and lawns intervening between the sidewalks and houses. Many of the streets have become parks, for in the middle, for many blocks, some of the thoroughfares have lawns and flower-gardens.

Salt Lake City was planned so as to give comfortable homes to people. With the pioneers, the family has been the sacred unit of government and social life. To develop good home life required land and the beautifying of it.

In those early days many beautiful public buildings were erected, and to-day Salt Lake City has more real artistic architecture than perhaps any other city of like size in the United States. The Mormon Tabernacle alone makes Salt Lake famous.

**When Fillmore Was Capital of Utah.**—It was in 1851 that Governor Young concluded that it would be better and more accommodating for the people from all parts of the Territory to have the capital centrally located. Consequently a board of commissioners was appointed by the governor to locate a place for the proposed capital, and to pick out a site for the capitol building. The legislature, by resolution, had previously located the seat of government within Millard County, in the central part of the Territory. The commissioners were Orson Pratt, Albert Carrington, Jesse W. Fox, William C. Stains, and Joseph Robinson. The historian Whitney tells us that Governor Young, Honorable Heber C. Kimball, Honorable George A. Smith, and others, went to assist in the selection. On to the old hunting-grounds of the Pauvan Indians the commissioners went, and located a place, October 29, for a settlement to be known as Fillmore. The county had already been given the name of Millard in honor of the President of the United States, Millard Fillmore. Anson Call, of Davis County, one of the leading characters in Utah history, directed the first colonists to this valley of the Pauvans, and super-



Bird's-Eye View of Salt Lake City, Utah, 1875

vised the laying out of the settlement. The spring of 1852 found the colonists planting their grain in a large acreage of well-plowed land, and good, substantial houses were built during the first year. In February, 1852, the legislature chartered the city of Fillmore by an act which directed the people's attention to high and noble civic duties.—A few paragraphs from the act of incorporation will indicate the character of the charter.

**R** SEC. 3. There shall be a city council, to consist of a mayor, two aldermen, and three councilors, who shall have the qualifications of electors of said city and shall be chosen by the qualified voters thereof, and shall hold their offices for two years and until their successors shall be qualified and elected.

SEC. 4. The mayor, aldermen, and councilors, before entering on the duties of their offices, shall take and subscribe an oath or affirmation that they will support the constitution of the United States and the laws of this territory, and that they will well and truly perform the duties of their offices to the best of their skill and ability.

SEC. 6. All free white male inhabitants who are of the age of 21 years, who are entitled to vote for territorial officers and who shall be actual residents of said city sixty days next preceding said election, shall be entitled to vote for city officers.

SEC. 7. The city council shall have authority to levy and collect taxes for city purposes, upon all taxable property, real and personal, within the limits of the city, not exceeding one half per cent per annum upon the assessed valuation thereof. . . .

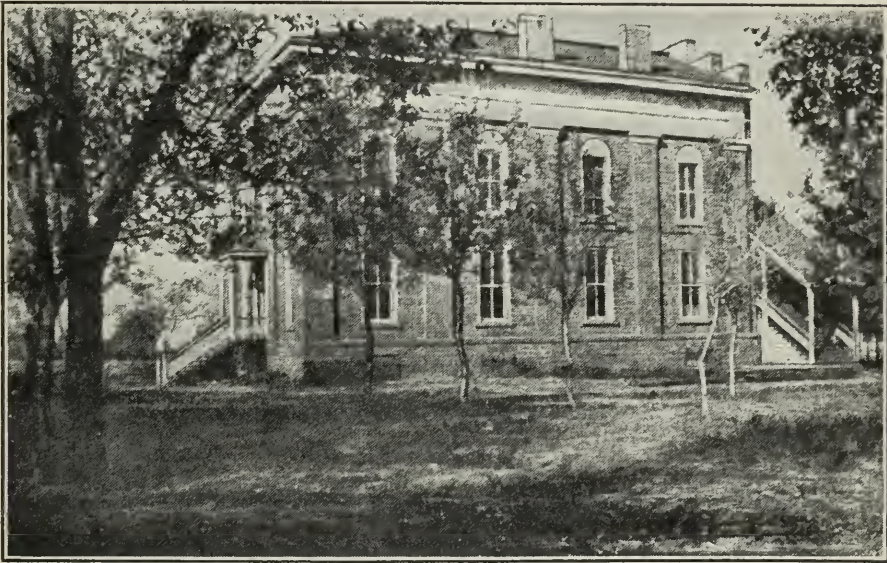
SEC. 8. The city council shall have power to appoint a recorder, treasurer, assessor and collector, marshal, and supervisor of streets.

SEC. 10. The city council shall have power and authority to make, ordain, establish and execute all such ordinances not repugnant to the constitution of the United States or the laws of the territory, as they may deem necessary for the peace, benefit and good order, regulation, convenience and cleanliness of said city; for the protection of property therein from the destruction of fire or otherwise, and for the health and happiness thereof. . . .

SEC. 11. To establish, support and regulate common schools. . . .



Within a few years Fillmore was a flourishing little city. Before the city was incorporated, the inhabitants had a typical New England town government, where all the people assembled and took part in making the laws for the community. A schoolhouse was one of the first buildings, and in 1854 the young people organized a dramatic association. In 1855 Henry J. Faust reported that he had made 35,000



The Old State-House, Fillmore, Utah

bricks, and intended to manufacture 100,000 more during the autumn. A State-house was built by all the people co-operating. It is one of the few pioneer public buildings remaining, and shows how substantial the people built in those days.

On December 10, 1855, the fifth annual session of the legislature of Utah met in the State-house, and organized by electing Heber C. Kimball president of the council and Jedediah M. Grant as speaker of the house. Governor Young delivered his message to the council and house on the

following day. Sessions were continued until January 18. Governor Young, in his message, suggested that the laws enacted should be "plain, easy to understand, and few in number." He then gave his ideas on the stability of government, and said:

*Y* Laws should not be too frequently changed, if you would enjoy a peaceful and permanent government. I am fully aware that matters of local and personal interest require alterations, and that in a new country like this, where enterprise, development and progress, so eminently characterize the people, legislation should keep even pace therewith, and not be bound down by contracted and selfish views, old and exploded policy or traditional errors. Let a spirit of freedom and liberality pervade all our acts, and an enlightened and highly practical course of legislation will surely be the result of our deliberations.

*1855*  
*what*  
*is said*  
The Governor gave his views on the need of proper legislation for bettering our educational standards and conditions. He emphasized the importance of home manufacture and the need of establishing foundries for the making of iron. The Governor closed his message by calling the people's attention to the wars abroad, and urging that we "keep aloof from the distracting questions and controversies of the day," and that the nation become not entangled with the problems and difficulties of foreign affairs.

*Y* Be it our aim to direct our political affairs so as to promote union, integrity, and independence to the territory, industry, knowledge, and truth to the people. Thus shall we secure to ourselves peace and freedom, and transmit to our people those free institutions which we received as a free legacy from our forefathers.

Many important laws were passed during the session of the legislature. Among them were "An Act to incorporate the Deseret Express and Road Company," "An Act incorporating the Deseret Agricultural and Manufacturing Society," and "An Act apportioning the Representation of

Utah Territory." A number of memorials were approved, among which was one asking Congress for an appropriation of \$50,000 for the building of a State-house. Among others was a request for \$200,000 to build a road from Bridger's Pass, in the Rocky Mountains, to California, and another asking for the establishment of a daily mail from the eastern states to California. All the acts and memorials indicate the very great desire on the part of the people for communication with the outside world, and the act incorporating the Deseret Agricultural and Manufacturing Society did much to encourage the people in their industrial life. Bishop G. Hunter was appointed president of the organization by the governor, which was confirmed by the legislature.

With the adjournment of the legislature on January 18, 1856, the members returned to their homes. On January 21 Governor Young, Heber C. Kimball, and others arrived in Salt Lake City. Heber C. Kimball, in a letter to Franklin D. Richards, dated March 3, 1856, says that "We left Fillmore on the day of the adjournment of the legislature, which took place at five in the morning. The weather was cold. Snow was fourteen inches deep on the divide between Round valley and Fillmore or the Cedar springs. We came on to within two miles of Chicken creek, and camped out among a few cedars on the side of the bluff. It was severely cold. We arrived home in about four days."

Fillmore was abandoned as the capital of the Territory, and the legislature met at Salt Lake City. The little city grew in importance, however, for it was in a valley of rich agricultural possibilities. Many of the old houses still stand and bear witness of the thrift of the early settlers; and the State-house shows in its woodwork and masonry something of the æsthetic ideals of the pioneers.

**The City of Parowan.**—In December, 1850, 30 families, including 118 men with 600 cattle and 101 wagons, under

300  
for  
Parowan  
-

the direction of George A. Smith, left Salt Lake City for the southern part of the Territory. Arriving in what is now Iron County, they built a fort at Parowan. The town was settled for the purpose of developing the iron-mines in that part of the country. Mr. Carruthers, one of the company under Smith, says in his journal:

After looking out and selecting a location, we formed our wagons into parallel lines, some seventy paces apart. We then took our boxes from the wheels, and planted them about a couple of paces from each other so securing ourselves that we could not be taken advantage of by any foe. This done we next cut a road up the canyon, opening it for a distance of some eight miles, bridging the creek in five or six places, making the timber and poles of easy access. We next built a large meeting house of pine logs, and two stories high. The trees were well hewn and neatly joined together. We next built a large square fort. The houses built were some of hewn logs and some of adobies, all neat, comfortable and convenient. We dug canals and water ditches to the distance of some thirty or forty miles. We built a saw and grist mill the same season.

In 1852, when Lieutenant Edward Fitzgerald Beale passed through Parowan on his way to California he wrote the following description of it:

*R* We left Paragoonah in the afternoon, and rode to Parowan over an excellent road, made and kept in repair by the "Mormona," and bridged in many places by the "Mormona." We passed, at a mile on our left, a large grist and saw mill worked by water power. This ride to Parowan formed a strange contrast to our late journeyings into the wilderness. Parowan is located at the base of the mountains and contains about 100 houses. In the rear and outside of the town are vegetable gardens. The houses are ornamented in front by small gardens, which are fenced off and shaded with trees.

Parowan, like all the southern settlements, became an enterprising little town. The people were industrious and

thrifty, and in the remote valleys of the south, farms and gardens have replaced the desert waste.

A large number of flourishing settlements had sprung up by 1851, for George A. Smith, in writing to Franklin D. Richards, says in a letter dated November 23 of that year:

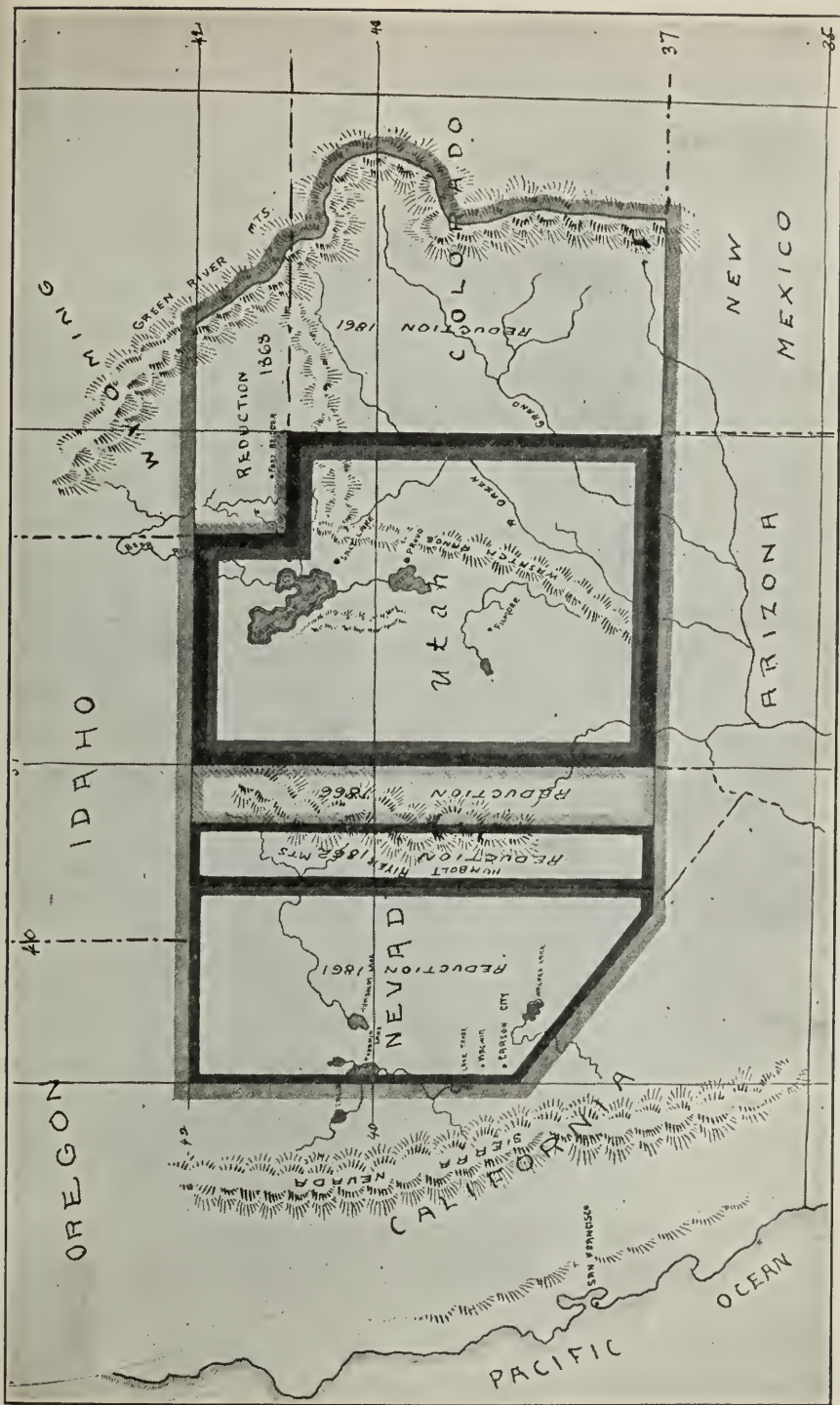
Wishing to keep up correspondence, I give you a few items as to the prospects of our new settlements. Coal Creek settlement has commenced. About sixty families, most from the British Isles, many of whom are acquainted with coal-mining, and manufacturing iron, &c. Improvements at Parowan are going on rapidly. People are healthy and prosperous. The new settlement at Fillmore, one hundred and fifty-five miles from this city, is forming under fine prospects. In exploring the kanyon of Chalk Creek, an extensive body of white pine timber has been discovered. Lime stone, sand stone, and chalk are abundant; cedar timber for fuel is very plentiful and convenient. In this valley the Indians raised good corn, beans, &c. The soil is of excellent quality; there are seven or eight fine streams of water, and the hills and plains are covered with bunch grass. This must ere long be one of the finest settlements in the mountains. Fillmore is in latitude 39 deg. north, and is 4800 feet above the level of the sea. Anson Call presides. On Salt Creek, ninety-three miles from this place, a fine settlement, to be called Nephi City, is forming under the direction of Joseph L. Heywood. Another settlement has been commenced on Summit Creek, by Benjamin F. Johnson; half a dozen houses already erected. Payson contains about thirty families. A fine settlement is formed on the Spanish Fork in Utah County. As you readily discover a line of settlements from this place to Coal Creek, two hundred and seventy miles south, the traveller is under the necessity of camping out but two nights between settlements. Great Salt Lake is improving rapidly; as I have been absent about a year, I was almost astonished at the amount of building that has been done. A general time of health and plenty: grain is abundant and cheap; money is scarce. My mission this winter is to read Law; wonder what I shall do next!

## CHAPTER XX

### ORGANIZATION OF UTAH TERRITORY

The colonizers of Utah had high ideals of civil government. One of the striking things in our history is the fact that the pioneers kept in their minds the fundamental ideas of American government and democracy. By American democracy we mean the power of the people to govern themselves, and to take part in the civil life of the communities where they live. Our government is composed of smaller governments like the State, county, and city; but all of these divisions are practically governed in the same manner. The people are all subject to laws, but they, either directly or indirectly, have a hand in making those laws. A thing that makes our government so distinctive is the fact that all laws are the expression of the lives of the people. We say they are either economic or social. This means that laws are needed to regulate industry and trade; and also to make it possible for us to live intellectual and moral lives. For example, the first law in the history of our civil life in Utah was for the keeping of our roads and bridges in good condition; the second law brought into existence the University of Deseret, now the University of Utah. Both of these, as we shall see, were enacted in 1850, by the representatives in their legislative assembly, and they expressed the needs of the people in that day.

The colonizers of Utah were held together by a fixed purpose. They were united, and worked together. They were in a country that had to be redeemed as soon as possible, or they would starve. The only thing to do was to



Map of Utah

The outside line shows the territory when organized, Sept. 9, 1850 Successive reductions and present boundaries are indicated by shaded areas

work together. And this is what they did. They had one great purpose in mind. The individual lived for all the people. This was the spirit of co-operation. The first two years they were in Utah they had government, and you will see later how they assembled and voted on matters pertaining to the welfare of their communities. But the time came when they wished their communities to be welded into a state government, and they petitioned the government of the United States for this. A State is the natural unit of government under which all the American people live. It is the larger division of their nation, and while it is the government that particularly holds people together in one bond of fellowship, it should never be placed before their national government. To the American the United States is always first. It is his country that makes it possible for him to have happy homes, good schools, and sacred obligations to State and church.

In 1849 the people of Utah wanted a civic government that would hold them together. They wished a State, and the State was to be called "DESERET," which means thrift. *call* Brigham Young *all* issued a call for a convention to consider the political needs of the new Territory in 1849. It was addressed to "all the citizens of that portion of upper California lying east of the Sierra Nevada Mountains." There were no telegraph-lines in those days, so the message was carried by messengers. Announcements were given in meetings, and by March, a convention of delegates met in Salt Lake City and decided to petition Congress for a state government. *1849* A committee was appointed to draft a constitution for the State, and within a day or two the convention adopted a constitution reported on by the committee. The constitution of the State of Deseret was much like the constitutions of other States of that day, and was in keeping with the Constitution of the United States. It provided



for a governor with other state officials, and a legislature consisting of two houses, the senate and house of representatives, and a judiciary. Each officer and member of the legislature was compelled to take the oath of allegiance to the Constitution of the United States, a custom common to all America, and which we hope will be perpetuated forever. It is a splendid thing to realize what it means to take the oath of allegiance to the Constitution of our country.

Then the people of Utah set up a PROVISIONAL GOVERNMENT of the STATE OF DESERET, pending the answer of Congress as to whether or not they should be recognized as a State. An election was held in Salt Lake City, Monday, March 12, 1849, and the following officers were elected:

R Brigham Young, Governor.  
 Willard Richards, Secretary.  
 Newell K. Whitney, Treasurer.  
 Heber C. Kimball, Chief Justice.  
 John Taylor, N. K. Whitney, Associate Justices.  
 Daniel H. Wells, Attorney-General.  
 Horace S. Eldredge, Marshal.  
 Albert Carrington, Assessor and Collector.  
 Joseph L. Heywood, Surveyor of Highways.  
 The bishops of wards were to act as magistrates.

Across the plains to the Mississippi River and on to Washington by railroad went a messenger carrying a copy of the constitution of the State of Deseret, and with a memorial asking that Deseret be admitted to the Union as a State. California had a much larger population than had Utah, for some give the number of people on the Pacific coast in California as 125,000 people, while Utah had only 15,000. California was made a State and Utah was organized into a Territory. The President of the United States was Millard Fillmore, and he appointed Brigham Young governor of the new Territory.

Millard Fillmore

President of the United States of America

To all who shall see these Presents, Greeting

Know Ye, That upon special trust and confidence in the Integrity and Ability of Brigham Young, of Utah, I have commended and by and with the advice and consent of the Senate, appointed him, to be Governor of the Territory of Utah, and do authorize and empower him to execute and fulfil the duties that you would require, and do here and to hold the said Office, with all the powers, prerogatives, and emoluments of a right opportunity unto him, do and Brigham Young, for the term of five years from the day of the date hereof, unless sooner removed by the President of the United States, for the time being.

The Testimony whereof, I have caused these Letters to be made public and the same by the United States to be printed, signed, and sealed, as by the Statute in that behalf made, my hand at the City of Washington, do hereby signify and testify, on the year of our Independence the second, eighth day of September, in the year of our Lord one thousand eight hundred and fifty, and of the Independence of the United States of America the seventy-fifth.

Millard Fillmore

By the President

David Webster, Secretary of State

President Millard Fillmore Appointed Brigham Young Governor of Utah,  
September 28, 1850

**The New England Town in Utah.**—The most democratic form of government the world has ever known is the old Anglo-Saxon form of town government which came to its fruition when the English settled in New England in the seventeenth century. The word democratic means “by the people.” Time was when the men of a town would assemble at times and discuss affairs pertaining to their community; then they would suggest laws, and all present had a right to vote.

When the pioneers came to Utah they were in companies and groups. They had their officers in the congregation, for they came as congregations of church worshippers. Brigham Young directed the colonizing of Utah, and, coming as he did from New England, he understood the old English form of village or town government. When a town was settled the congregation would meet in the meeting-house and discuss affairs pertaining to the town. At these meetings the citizens would determine what school-houses should be built, what fences should be made, what canals should be dug, what bridges should be constructed. They also elected their own officers to oversee the affairs of the town. Each citizen had a vote. The same meeting, in voting to build a ditch or schoolhouse, might discipline a church member or an official. This is always likely to be the case when the entire community is of one religious faith, particularly when the people are developing a new country. The old simple way of carrying on town government has disappeared with pioneer conditions, but the most pure democracy ever known—the town meeting—is still the basis for our republican form of government in America.

Settlements were established in nearly all the valleys of Utah, and by dint of hard work wheat-fields took the place of sage-brush land and desert waste. The settlements became thriving communities, for good roads were made and

bridges constructed over streams. The towns were of the old New England type, and were, in the words of Doctor Turner, of Harvard University, "shaped by the people to the new uses of an irrigation community, the economic unit of the arid West."

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*well*  
*any,*

Some Interesting Old Laws.—The laws of our State and communities are extremely interesting if we realize that they are expressive of the ideals of the people. In the early days laws were few, but were well enforced. It has already been pointed out that the first law of Utah provided for the proper care and maintenance of roads and bridges; the second law created the University of Deseret, now the University of Utah. It was a misdemeanor to sell arms, ammunition, and liquor to Indians; and still another was against profanity and drunkenness. Acts were passed incorporating manufacturing companies. For example, in 1853 an act was passed whereby the Provo Manufacturing Company could do a general business building dams, houses, watercourses, etc. In 1853 the legislature created, by an act, the Salt Lake City Water Association, which should supply Salt Lake City with water, "and to conduct the same in pipes through the streets, alleys, and highways of said city to any lots, buildings, factories, and public places therein contained, and to erect necessary works in or near the city, and apparatus for the conducting of water into the streets and avenues." The act of 1851, creating a system of common schools, indicates the interest of the people in education; and the one which created the first university in the intermountain country, if not the first in the far West, stands as an expression of the high ideals of the colonizers. Soon after the university was opened in Salt Lake City (1850), the legislature petitioned the government of the United States through Congress to give them aid for their struggling institution. It must be remembered that there was

*u*  
*Deseret*

little money in those days, and the distances were so great that it was hard for the youth to come up to Salt Lake City for their schooling. Then, in the spring and autumn, every child was needed on the farm, particularly when irrigation was necessary, and during the harvest days. The appeal for funds to the government was couched in words that voice a pathetic appeal for help in education:

**R** MEMORIAL TO CONGRESS  
 FOR \$25,000 FOR THE UNIVERSITY

To the Honorable, the Senate and House of Representatives of the United States in Congress assembled.

Your Memorialists, the Governor and Legislative Assembly of the Territory of Utah, feeling a deep and abiding interest in the future welfare of our distant and isolated Territory; and also in the welfare and elevation of her sons and daughters in the ranks of science and literature; and the more so because past scenes of confusion, disorder, and mobocracy have deprived us in a great measure of the privilege and blessing of granting unto our children, our sons and daughters, the faculties for education which are ever the pride and boast of a free people, and which alone can secure unimpaired, to coming generations, the blessings of enlightened freedom; respectfully beg leave to ask your honorable body to appropriate the sum of \$25,000, to advance the interest of the University established by law in the City of the Great Salt Lake.

It was not customary for Congress to aid State universities in those days, and consequently the request was refused. Among the most noted petitions to Congress in the early days were those requesting the building of a trans-continental railroad to the Pacific; for a telegraph-line that would bring the people in touch with the outside world; one asking for financial help for a library; another asking for money for the support of schools; and still another requesting that Congress provide for a weekly mail route from Missouri River to Salt Lake City.

**The City Charters.**—When the Territory of Utah was created, a large number of towns were granted charters, which gave them power of having their own city government. The custom of chartering cities originated in the colonial days before we obtained our independence from England. The chartered cities of Utah show the unity of the people, and their fixed ideals as to good government. While the charters for all read much the same, every city developed its laws and government along natural lines. The people took a very great interest in the government of their communities in bygone days. Among the cities that were incorporated by act of legislature up to 1855 were Great Salt Lake City, Provo, Fillmore City, Cedar City, Manti, Ogden, Payson, Lehi, Springville, and Tooele. The charters, as a rule, were granted after the people had presented a petition to the territorial legislature. For example, in 1852 David Evans, on behalf of the people of Dry Creek, presented a petition to the legislature asking that that body incorporate the little community. The petition was granted, and the city was incorporated under the name of Lehi. Here are some parts of the charter telling the duties of the city council:

SEC. 11. To establish, support, and regulate common schools; to borrow money on credit of the city: Provided, that no sum or sums of money be borrowed on a greater interest than six per cent. per annum; nor shall the interest on the aggregate of all the sums borrowed, and outstanding, ever exceed one-half of the city revenue, arising from taxes assessed on real estate, within this corporation.

SEC. 12. To make regulations to prevent the introduction of contagious diseases into the city; to make quarantine laws for that purpose, and enforce the same.

SEC. 13. To appropriate and provide for the payment of the expenses and debts of the city.

SEC. 14. To establish hospitals, and make regulations for the

government of the same; to make regulations to secure the general health of the inhabitants; to declare what shall be nuisances, and to prevent and remove the same.

SEC. 15. To provide the city with water; to dig wells, lay pump logs and pipes, and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

SEC. 16. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes and alleys; and to establish, erect, and keep in repair aqueducts and bridges.

SEC. 17. To provide for the lighting of the streets, and erect lamp posts, and establish, support, and regulate night watches.

**The City Government of Early Days.**—The cities of Utah in early days were well-governed communities. The people, as a rule, had the same ethical and social ideals, and worked together to make of their towns and cities clean places to live in. During the night time, for many years, the streets were unlighted by gas or electric light, yet there was little robbery, and the people felt safe and secure in person. There were always strangers, particularly in Salt Lake City, and at night what few people were out carried lanterns, particularly in wet and muddy weather. Even before Salt Lake City was incorporated as a city (1851), Captain Stansbury speaks highly of the law and order of the community.

## CHAPTER XXI

### THE OLD HIGHWAYS OF TRAVEL

We have already told how the pioneers made their homes in the valleys of the Wasatch Mountains. South of the Salt Lake valley in Utah valley, the Payvant valley, Beaver, and the valley of the Rio Virgin, the colonizers built their towns. It was not long before they made a well-travelled road to Salt Lake City, for thither they came twice a year to attend their religious meetings. Salt Lake City was always the mecca or the "centre of their Zion." In the early days the problem of travel was a serious one. There were no canals or turnpikes. The roads led through canyons and over the summits between the valleys, and at first they were frequently impassable. Cloudbursts in the mountains often swept away bridges and roads, and it was frequently the case for towns to be completely isolated during the winter months on account of the heavy snows.

**First Legislative Enactment for Roads and Bridges.**— People living in a new and undeveloped country appreciate the need of good roads, for it is over roads that we get from place to place, and come in contact with neighbors and people with whom we trade. The pioneer settlements were compelled to trade with one another, for what one town might have as a surplus production, the other town might be in need of, so the people at first bartered. That is, they traded their produce and manufactures. One man might exchange a load of hay for a few hundred pounds of flour, and the trade might take place in a town twenty-five miles away. Naturally, one of the demands in the pioneer period was for



good roads and bridges. With the meeting of the first legislative assembly of the State of Deseret, the lawmaking body passed an act, the first law of Utah, which provided for a state road commissioner, whose duty it was to survey for roads "on the most feasible and practicable route, having special reference to public convenience, utility, and durability." The law also gave each county the right and power to appoint a county road commissioner, who should have the right to make contracts for the building and improvement of roads and bridges.

In the early fifties, when the Territorial legislature incorporated the cities of Salt Lake, Provo, Ogden, Lehi, as well as many others, a provision was made in the charters for a supervisor of streets, and taxes were to be collected for the upkeep of the streets, and people were exempt from working on the streets beyond the limits of the city.

**Toll Roads.**—Toll roads were common in the early days. A company of men would be granted the privilege by the legislature of building a road through some canyon to a settlement for the purpose of trading and obtaining timber. Such a road would be kept up by the tolls of people using the highway. One of the most important acts of the Territorial legislature in 1852 provided for the improvement of Big Canyon Creek Road, now Parley's Canyon, which had come to be used so much by the emigrants to Salt Lake. All people using the road were to pay toll, the rates of which were:

*R. Parley*

For every load of wood, timber, coal, rock or lime, drawn by two animals.....	\$0.25
For every such load drawn by four or more animals.....	0.37½
For every wagon or carriage drawn by two animals, each.	1.00
For every additional pair of animals to such wagon or carriage.....	0.50
Loose animals, excepting sheep and hogs, each.....	0.10

**The Old Weber Canyon Road.**—When Ogden was settled, in 1848, it was not long before the people made a road up Weber Canyon, where they went after timber for their houses and for fuel. In 1855 the legislature granted to Ira N. Spaulding, Abiah Wadsworth, and Thomas J. Thurston the right to build a good road through the canyon, and to “keep the said road in repair from the tolls collected, for they had the privilege of erecting a toll gate on said road, at such a place as they shall think best.” On the same day the Provo Canyon Road Company was incorporated by the governor and legislature. This company was to build a road from the mouth of Provo Canyon through to what is now Kamas, and eastward to the main-travelled road from the Missouri River to Great Salt Lake City, and to keep the same in good repair.

**Toll-Bridges.**—The old toll-bridge over the Jordan River, on North Temple Street, is remembered by many still living in Salt Lake City. It was the main crossing of the Jordan for years, and was on the highway which led to Tooele and other settlements west of the Great Salt Lake. In 1854 an act of the Territorial legislature turned the bridge over to the care and protection of Salt Lake City. In 1853 Charles Hopkins and others were given the right to build a toll-bridge across the Jordan at Lehi, and the city was to regulate the rates of toll “for crossing such bridge.” This bridge was built within a year, and used by the people in reaching the north shore of Utah Lake, and Cedar Valley, where the farmers went for cedar-trees for their fence-posts. One farmer of Lehi hauled into that city over a thousand posts during one season.

In 1853 Joseph Young, David Fullmer, John Young, and William Y. Empey were given the rights to build a good and substantial bridge across the Malade River, about three miles from the ferry over the Bear River. The

company was allowed the privilege of collecting the following tolls:

For carriages and wagons, each.....	\$1.50
For carts.....	1.00
For pack-animals, each.....	0.25
For loose horses, mules, jacks, oxen, and cows, each.....	0.10
For colts, calves, goats, and hogs, each.....	0.02
All men free.	

In time this Malade Bridge was extensively used by emigrants to the northwest and into the present State of Idaho.

The Ferry-Boats.—While the majority of the streams of Utah are swift mountain creeks, the larger streams were often crossed by means of ferry-boats. The Bear River, the Green, the Sevier, and the Jordan had ferries, and like the bridges of the other streams, they were always on the main highways. In 1853 the same men that were granted the right to bridge the Malade River were granted the privilege of conducting a ferry-boat across the Bear River, near where Collinston, on the Oregon Short Line, is located. Toll was charged according to the rates fixed by the legislature. For a wagon with two horses or oxen, it cost three dollars to cross, and for pack-animals with their load, one dollar. The toll on the Bear River Bridge amounted to a large sum in time, for it was on the road that led into the country north of Utah. One of the most interesting ferry crossings of early days was that across the Green River near where Green River City, in Wyoming, is now located. Daniel H. Wells was the manager of this crossing, and as it was on the main route of travel from the Missouri River to Oregon and Utah, hundreds of people made use of it. The charges for crossing by ferry were from three to six dollars for every vehicle, and for single horses, mules, and cows, fifty cents.

**The Pioneer Road to San Juan.**—An example of how roads were built in the early days is that of the one into San Juan, made by the pioneers to that county in 1879. The colonists were from Iron, Garfield, and Washington Counties. Under the direction of Silas Smith, eighty families were led into the valley of the San Juan, where they settled in 1880. The journey was begun in 1879, and for many months the pioneers threaded their way over the deserts and through the great box canyons, following Indian trails, and making their own roads and bridges. **R**“At one time,” says Kuman Jones, of Bluff, “we were three weeks crossing a canyon, for we were compelled to dig every inch of the road for seven miles out of the solid rock that our wagons might safely pass over it.” The road led from Cedar City to Panguitch, then down the Escalante Desert to the Colorado River, where the river was crossed by a ferry-boat. It was necessary to lower the wagons to the water’s edge by ropes, and the cattle were driven many miles farther up the river, where they forded the stream. It is possible that no colonizers of the West ever had greater difficulty in building a road than had the pioneers into San Juan.

**The State Road.**—Every one who has travelled south of Salt Lake City knows the State Road. This road dates from the earliest days of the Territory. With the founding of Provo and Lehi and Spanish Fork it became the principal highway for trade with Salt Lake City, and when the colonists went to southern Utah, in 1850, it became the highway from the extreme northern part of Utah to the settlements on the Rio Virgin. State Street or the State Road was at first an Indian trail, for the Shoshones were accustomed to trade with the Navahos in the days before the white men came, and it is possible that a trail led through Utah from Santa Fe to Fort Boise, and was used by the

Spaniards who traded with the fur-traders of the north, and exchanged leather, saddles, and bridles for beaver furs and buffalo-skins. The road was kept in good repair by the respective counties, for the people were always anxious to travel to Salt Lake City to attend the great conferences held in the spring and autumn. The means of intercourse of town with town by keeping up of roads brought the people of communities as well as the isolated farms in touch with the thought of the outside world.

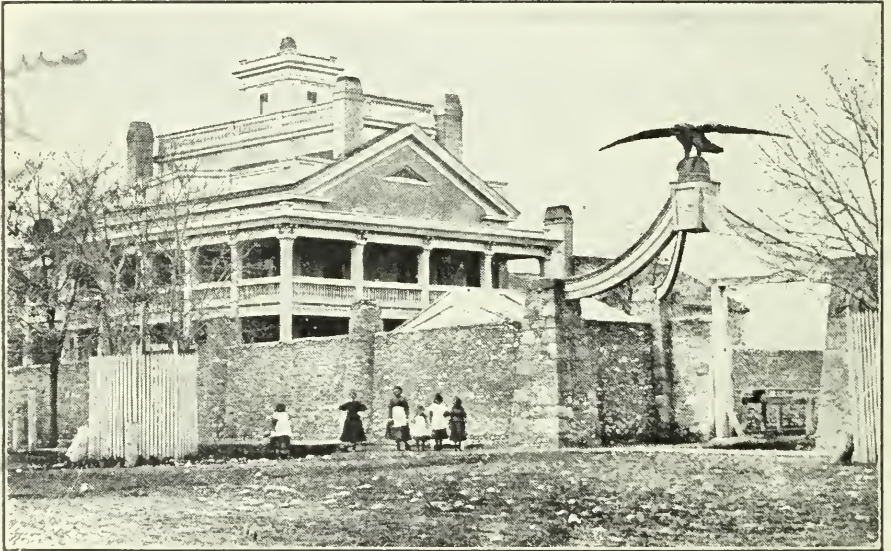


*My house  
in Salt Lake  
Homes of our  
Leaders  
Lincoln  
Gayfield etc*

## CHAPTER XXII

### THE HOMES OF OUR GRANDMOTHERS

When the Mormon pioneers had their homes in Winter Quarters on the Missouri River, some of them lived in log cabins; but thousands of them found shelter in tents, or huts made of sod and tree branches and plastered with mud.



The Beehive House, Early-Day Home of Brigham Young. Said by Some Artists to be One of the Most Beautiful Houses in the West

Some dug holes in the hillsides, and lived in these caves of their own making. Their homes on the plains were the canvas-covered wagons, and upon their arrival in the valley of the Great Salt Lake the wagons still housed the pioneers until they could build their cabins and adobe huts. When a new settlement was made on a stream, the men took their

*Subs  
Lands  
Sod  
Sods  
Log Cabins  
Central  
Wagon  
Adobe  
Huts  
Saddle  
House  
Rock*

broadaxes and, going into the surrounding canyons, cut timber for logs. Hauling it in with their oxen, they cut the logs with axe and whipsaw, and soon had a comfortable shelter. The roofs were made with boards and thatched, and the cracks between the logs were chinked with wedges of wood and daubed with clay. As a rule there were no floors, but later, when the people had their crops gathered, and they were assured of their food-supply, the men would floor the cabins with logs flattened with an axe or adze.

The people learned the art of making adobes, perhaps from the Spaniards, and adobe houses were among the first to be built. It took hard, careful work to make the adobes, for the men had to dig the clay, wet it thoroughly, and tramp it with their bare feet in order to mix it thoroughly. Then the clay was put in moulds and placed on smooth surface, and dried in the sun. In some parts of Utah you will find what we call the cobble houses. They were made of loose stones that had been washed down from the mountains, or had been left in the bed of old streams.

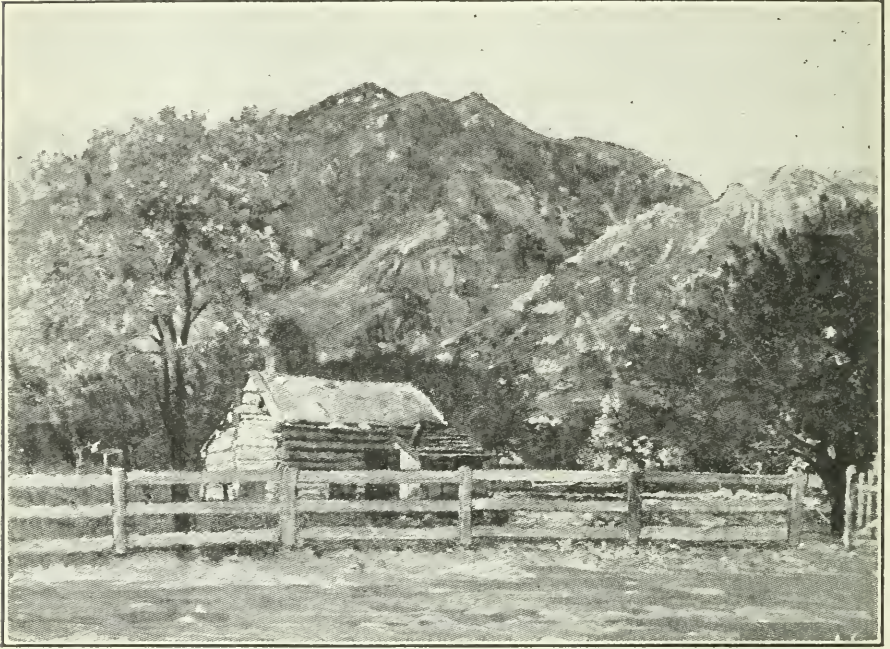
The most beautiful old homes possibly of early days were the rock houses. You will find many in a good state of preservation in Sanpete County and along the highway between Salt Lake City and Brigham City. It is said that the best and oldest of these houses are at Willard. In the early days there were many architects and builders who knew their profession well. William B. Folson, Henry Grew, and Truman O. Angell drew plans and erected some of the most noted public buildings in the West. There was a humble old Welshman in early days who used to build rock houses. His name was Shadrach Jones. He, with his father, planned and built many of the rock houses in northern Utah. One writer tells us that one of the old houses had walls two feet thick, and the stones were laid in lime mortar, which became as hard as cement. Many of the old

*Says*

*How made*

*Rock*

houses, particularly in Salt Lake City, ~~were~~ were roofed with tiles, for Nels Jensen had come from Denmark, and in the latter part of 1853 was making tiles for roofing. The tiles were nine by fifteen inches in size, so that when lapped one



“My Birthplace,” Springville, Utah

From a sketch by Cyrus E. Dalley

over the other they formed a rainproof covering. They were a rich reddish brown and were glazed. The old homes attest the stability and character of the early pioneers.

**Home Life in Early Days.**—While stoves were brought to the valley in the early fifties, most of the houses had the old-fashioned fireplace, in which sage and oak brush were burned. After iron was mined in southern Utah, in 1852, stoves became common.

Spinning-wheels and rope-bottomed chairs made of willow and buckskin graced the rooms, and well-made rag



carpets covered the floor of the living-room. In many of the homes were ~~musical instruments~~. Melodeons were hauled across the plains by the companies of 1847, and in 1850 reed organs were brought by ox-teams to Salt Lake City. All the pioneer companies had musical instruments with them. There were spinets, violins, harpsichords, guitars, jew's-harps, flutes, melodeons, and beautiful square pianos. In every ward there was a choir which furnished music on all occasions in the meeting-house. The vertebra of an ox or buffalo often served as a candlestick. The surroundings of the homes were made attractive by flower-gardens. In fact, so neat and tidy were the early homes of the desert, that Lieutenant Beale, of the United States navy, was led to report the following to the government in 1852:

**R** Paragonah is situated in the valley of the Little Salt Lake and lies near the foot of the mountains. It contains about thirty houses, which, although built of adobes, present a neat and comfortable appearance. The adobes are small and well pressed, and are made of pink colored clay. The houses are built by a strong stockade of pine pickets. In the rear of the homes and outside the town are beautiful vegetable gardens. The houses are ornamented in front by small flower gardens and shade trees.

**Activities Within the Home.**—We have told something about the activities of the women in the homes in making clothing and household necessities, such as candles, brooms, etc. They were kept busy preparing food and keeping up their little gardens. They picked corn and gathered vegetables, dried apples and made them into sauce, and berry preserves were put in large crocks covered with paper, which prevented the fruit from fermenting. In the outlying districts where supplies were irregular, families lived on smoked and salted meat, and potatoes alone at times were the only food. In some places, particularly in the

northern part of the State, fish abounded. Nearly all the meats, vegetables, and fruits became common to the settlements after 1850. In the best homes beef, mutton, pork, bacon, and smoked and dried fish were eaten as well as cheese and butter. And cabbages, corn, onions, squashes, pumpkins, beans, and peas soon became common to every garden. Seed potatoes were brought to the valley in 1847, and when St. George was settled, watermelons and cantaloupes were cultivated extensively. Apple-trees, pear-trees, peaches, apricots, and plums were brought from California in the fifties, and even orange-trees were planted, but their cultivation was not successful. Vineyards produced delicious grapes; and strawberries, blackberries, and gooseberries were cultivated. Among the most beautiful gardens in early days was that of Heber C. Kimball, on North Main Street, and the flower-garden of William C. Staines furnished beautiful roses and marigolds for parties and dinners. A sweet old lady, in speaking of the gardens in early days, said:

After our arrival in the valley, my husband built an adobe house. We planted in the yard trees which we brought from the mountains. Little flower-gardens were made in the springtime, and in the rear of the house was the garden. How happy we were when the potatoes came into bloom. Everybody in the home did their share of the hard work; and no one entered upon his daily duties without a prayer to God.

**Household Furniture.**—Pieces of beautiful furniture were hauled across the plains to Utah by the pioneers. Much of it had been made in New York City. It was of what was called the "Empire" style, and originated soon after the American Revolution. The furniture was skilfully carved and elaborately upholstered in tapestry, wool, mohair, horsehair, cloth, and silk. The melodeons cheered the pioneers as they made camp at night, and the old violins and flutes

were sweet music to the tired people when they prayed and sang on the Sabbath day. Pianos were brought as early as 1852, and an old piano, brought in 1859, had been made in England. In most of the wagons were andirons and tongs, kettles and bake-ovens, flour-bins, cheese-vats, brass pails, copper teapots, steelyards, candlesticks, spinning-wheels, and bureaus.

The people made their own furniture, as a rule. The old rocking-chairs were made of quaking aspen, and were carved by hand. Before nails were made the furniture was put together with glue. They made their kitchen tables and chairs, cupboards, and bureaus. Who has not seen the old grid-irons and waffle-looms in the attic? And in many a cupboard to-day you will find some rare old pieces of dish-ware, brought over the plains by the first companies. Glass lamps were brought by Harriet Decker Young in the first company, but in the very early days the people were without matches, and every family had its flint and steel. An old lady says she was often compelled to send her son to the neighbors for coals with which to make a fire. The Dutch ovens and baking-kettles were used for the roasting of meat, and the bake-kettles took care of the biscuits and shortcake. One of the most curious and quaint of the old domestic kitchen utensils was the sausage-gun, which came into use particularly through the winter. In the parlor were the home-made carpet and rugs, and the quilts our mothers made were of grateful warmth to the children on bleak winter nights. All kinds of pieces of garments were pressed into use, and the old bedspreads were literally a "patchwork."

**A Kitchen Meal.**—Corn, dried meat, and potatoes were the principal foods among the pioneers at first. Johnny-cake, corn dumplings, and corn-meal porridge were served after the corn had been shelled by the boys, who gathered around the fire during the cold winter evenings and shelled

Grand  
father

the kernels from the ears on some rough-edged tool. Dried pumpkins were common, and baked squash was a delicacy. When wheat became plentiful, the colonists always had good white bread. Sausage was made in the winter, and the housewives made preserves of the choke-cherries and service-berries. Molasses was made and honey gathered. Sugar was made of the beet. When a young man called to see a lady, he often took a sack of molasses candy, or some cookies made by his mother.

Each home was a centre of hospitality. Strangers along the highways were never refused meat and bread. The people shared with one another, and the "parties" and games of those bygone days made everybody happy. Their friendship for one another grew with the years. It was a common saying among travellers: "Where the bishop lives, there we will receive a hearty welcome." If one settler lost his crop, the others helped him through the winter. If a man was unable to work, "the neighbors turned out to assist him."

Even the Indians were treated with charity, for Brigham Young taught his people to be just to them. Said he on one occasion:

**R** Any man who cheats an Indian should be dealt with more severely than for cheating a white man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from childhood that there is no harm in it, but on the contrary that it is a brave act. Not so with the white man. He has been taught from infancy not to steal or kill, save in self-defense. Walker will not kill a white man, nor go on a stealing trip to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in the war on the southern settlements is because he could get no answer from his God. You, brethren, must lay aside your angry feelings towards them, and cease wishing to kill them.—*From address delivered in October, 1853.*

## CHAPTER XXIII

### TRIALS AND DIFFICULTIES OF THE PIONEERS

When the pioneer companies went into the remote parts of the State to settle, they were compelled to face many severe trials and difficulties, and be brave through them all. I want to tell you in this chapter some experiences of those noble men and women as they have been told to me, either in their memoirs or directly by themselves. You realize that the colonists could not always be sure of their crops, for drought often blighted the wheat and hay fields, and frost killed the fruit. We have shown how the crickets came near destroying the fields in the spring of 1848; and in 1855 another disaster befell the growing colony. Grasshoppers by the millions swept the fields like a pest, and threatened to be as destructive as the crickets. The people fought them with every means possible. Hundreds of acres of wheat were destroyed. To make matters worse, the following winter was a severe one. Many of the people were reduced to rations, and had it not been for the wild berries and roots together with the rabbits that were killed the people might have starved. It was a luxury to have a piece of bread or meat. In some places prairie-dogs were eaten, and lucky was the hunter who might run across an antelope or deer, which if killed would be shared with neighbors and friends.

At times the winters were mild, and little rain fell in the spring. Fields would dry up, and the farmer would see his wheat and vegetables die for the want of water. Yet he patiently went on tilling the soil.

Mrs. Rebecca Riter came with her husband to Utah in the autumn of 1847. Her journey had been a trying one, for she carried her little baby over the plains, and carefully nursed her through all the hardships of camp life and travel. During their first winter in the valley the Riter family lived in the Old Fort, and Baby Riter slept upon a sage-brush cradle, covered with a buffalo-robe. While the winter was a mild one, the people suffered much for want of food. Mrs. Riter told the following story one day to her children:

The winter was not one of great storms, but it was cold—very cold—at times. I had brought a peck of wheat over the plains, and it was carefully hidden away under a pile of wood to keep it dry. Christmas came, and the children were hungry. I thought at first I would take a handful or two of the wheat from its cache and cook it for the baby. Then I thought of how we had carefully conserved it for our spring planting, so I left it alone. But one cold night soon after Christmas I gave out our last corn-meal, and then I knew the struggle had come. For days I took the little sack of wheat from its hiding-place and looked at it. One time I untied the string that safely guarded the kernels and looked in, but I hurriedly tied it again, and placed the sack under the brush. It must not be touched again. The wheat must be kept for seed. And so I fought with myself until the spring days came. Fortunately, our neighbor gave us more corn-meal, or perhaps I could not have been strong enough to keep from using the wheat for the children. We lived through the winter, and the seed was saved, and when March came, Levi planted it on a little plot of ground beyond the fort, and we were very happy when the green sprouts came above the ground.

**How James Brown Kept His Wheat.**—James Brown was a member of the Mormon Battalion, and had wintered with a part of the command at Pueblo, Col. He arrived with others in the Salt Lake Valley a few days after the first company of pioneers, and on August 10 left for California, to obtain the pay of the soldiers due them from the government. He was accompanied by nine other men, and the

party went by way of Fort Hall and the trail across Nevada. Reaching Donner Lake in the Sierras, they saw the remains of the men and women of the Donner party who had perished there the winter before. Arriving at San Francisco, Mr. Brown obtained \$10,000 for the battalion, and left immediately for Utah, in company with five other men. They camped at Sutter's Fort, and from there it took forty-eight days to reach Salt Lake. On one of his packs Captain Brown carried four bushels of wheat and a half-bushel of corn. They were harassed by Indians until they crossed the mountains, and after breakfast one morning they prepared to launch out on the desert. After packing a mule with flour the animal became frightened and ran away, scattering their food over the sage-brush for a long distance. Reaching the Humboldt River, they struck off over the desert. Their provisions had given out, and their horses were very thin. Brown and his men were yet to encounter their greatest foe. It was a desert of seventy-five miles in width. The weather was getting very cold, and light snow-storms had not been infrequent. They had supplied themselves with nothing in which they could carry any considerable supply of water, but they determined to keep straight ahead over the desert. It took three days to accomplish this part of the journey, and on the third day they found water. For three days the men had subsisted on three lean-geese. They arrived in Salt Lake City about December 1 in a bad condition. The men were almost starved, and so weak that they could have travelled very little farther. But Captain Brown immediately unpacked his horses, and the four bushels of wheat had been safely brought from California. This wheat was the first to be sown when Ogden was settled by Captain Brown and his colony in the spring of 1848.

**A Baby's Picture.**—Early in February, 1854, John C. Frémont, the pathfinder of the West, arrived with a small

company of men in Parowan. With his party were twelve Delaware Indians. His entire command were in a state of starvation, and one of his party had dropped dead from his horse just before they reached the settlement. With Frémont was an artist by the name of Carvalho, who painted many pictures along the route. When he returned to his home in Baltimore, he wrote a book describing his journey to the far West, and in it he tells a story concerning an experience he had while among the people in Parowan.

The morning after my arrival in Parowan, I arose early and taking my sketch book along, I sauntered around the city. In the course of my wanderings, I saw a man walking up and down before an adobe shanty, apparently much distressed. I approached him and inquired the cause of his trouble. He told me that his little daughter, age six, had died suddenly in the night. He pointed to the door and I entered the dwelling. Laid out upon a straw mattress, but very clean, was one of the most angelic children I ever saw. On its face was a peaceful smile, and it looked more like the gentle repose of healthful sleep, than the everlasting slumber of death. Beautiful curls clustered around a brow of snow whiteness. I entered very softly, and did not disturb the afflicted mother, who reclined on the bed, her face buried in the pillow, sobbing as if her heart would break.

Without a second's reflection, I commenced making a sketch of the child, and in the course of half an hour, I had made a good likeness of her.

A slight movement in the room caused the mother to look around, and on seeing me, I apologized for my intrusion, telling her that I was a member of the Governor's party that had arrived the night before. I tore the leaf out of my note book and presented it to her, and it is impossible to describe the delight and joy she expressed at its possession. She said I was an angel sent from heaven to comfort her. I bid her place her trust in Him "Who giveth and taketh away," and left her. I went out unperceived by the bereaved father, who was still walking up and down bowed in grief. I continued my walk, contemplating the strange combinations of events which gave this poor woman a single ray of peace for her sorrowing heart. When I was about starting the next day, I discovered in



the wagon a basket filled with eggs, butter, and several loaves of bread, and a note containing these words: "From a grateful heart."

It was at ~~the time of the hand-cart migration~~. A late autumn day closed cold and dreary when news reached Salt Lake City that men, women, and children had been caught in a heavy storm beyond Fort Bridger. C. W. Carter says that one night Governor Young sent for him, and on going to the office, he found the governor sitting in his chair, looking into the fire with an expression of anxiety on his face. Said he: "Brother Carter, I want you to go immediately with one or two other of the brethren, and carry what food you can on your horses to the immigrants who are suffering beyond Fort Bridger. Assure them that wagons go out immediately to rescue them." Mr. Carter continues:

#### AN ERRAND OF MERCY

Before twelve o'clock that night we were on our way through Emigration Canyon, over Big Mountain, and at the end of the first day we had reached the head of Echo Canyon. It was bitter cold and our horses almost gave out. We knew that wagons from Salt Lake were following, and they were carrying supplies. At the end of the fifth day, for travelling had been hard and slow on account of storms, I reached the brow of a hill and looking down into a glen, I saw the smoke of a camp-fire. I hastened on and about ten o'clock I called from the road to two people who were sitting before the fire. It was bitter cold. A woman answered me, and bade me to hurry to her. I got off my horse, and led him through a clump of willows, when I came upon a pathetic sight. The woman was holding the head of her husband in her lap, for he was suffering great bodily pain. I told her I had come from Salt Lake, and that wagons with food would arrive in a few hours. Her only remark was: "God be praised." I fixed up the fire, and cheered the two people, but the man could not understand. I stepped inside the little tent which was near the fire and under a buffalo-robe were sleeping two little children. Hearing me enter, a little girl of seven years jumped up, and running toward me and holding out her little red petticoat said: "Please, sir, I do not need this, but you do,

you have come a long way. You must put it around your feet." I knelt down, picked up the little child in my arms and, kissing her, said: "I have come to take you all to Zion, little girl." She started to cry and pointed to her little brother asleep under the robe. "He has had nothing to eat," she said between her sobbing. I carried her to the baby's bed, and, tucking them both in, I gave her my last piece of bread from my pocket, and taking it she said: "I will keep it for little brother when he wakes up." I stepped from the tent into the open. The woman was bowed in prayer, for he who had been her loved companion and who had brought them into the wilderness had quietly gone to sleep forever. We kept close to the fire the entire night, and the next day, with my companions, who had joined me, we dug a grave and buried the husband and father beneath the snow drifts. With the arrival of the wagons we put the mother and children into one, and after a rather hard journey they were brought with the others safely into the valley.

Not only were the early settlements beset by Indians at times, but famine, sickness, and drought were often added to the other severe trials of the colonizers. Then sometimes floods would come, and all but destroy a village or farm. Jacob Hamblin tells about a storm on the Santa Clara River in the early part of 1862:

During the winter of 1861-1862 there was an unusual amount of rainfall. About the middle of February it rained most of the time for a number of days, and the Santa Clara rose so high that the water spread across the bottom from bluff to bluff, and became a turbulent muddy river. Our little farms and the cottonwood-trees that grew on the bottom-lands were disappearing. The flood would sometimes accumulate in a pile, and would throw the current of water on to ground which had apparently before been safe from its inroads. Our fort, constructed of stone, and which was one hundred feet square, with walls twelve feet high and two feet thick, stood a considerable distance north of the original bed of the creek. Inside the walls were rooms occupied by families, and we had considered it safe from the flood.

One night, when most of the people were asleep, some one discovered that the water was washing away the bank on the south

side of it, and also that the water was beginning to run around it, between it and the bluff. It was raining heavily at the same time. The people were removed from the fort as soon as possible, and some temporary shelter was constructed of boards, blankets, etc. While I was making an effort to save some property near the caving bank of the stream, the ground on which I stood suddenly slid into the water, about twenty feet below, and took me with it. I still stood on the mass of dirt, but realized that it was being rapidly washed away from under me, and that I was liable at any moment to be precipitated into the raging torrent. The thought flashed through my mind that there was not one chance in a thousand of my being saved. I heard some one say above me that I was gone; it was of no use to try to save me. I shouted at the top of my voice "It is of use to try to save me! Bring a rope and throw it to me, and haul me out before the bank caves and I am gone!" In a few moments I felt a rope drop over my head and shoulders. I lost no time in grasping it, and was pulled up just as I felt the last foothold giving way under me. Again was my life preserved by that kindly providence which has so often saved me when in imminent peril.

What seems remarkable in the history of that gloomy night is that in a few minutes after being rescued from death myself, I should be the means of saving another life. A heavy and rapidly increasing current of water was now running between the fort and the bluff. In some way or other a sick woman had been left in one of the rooms of the fort, and her husband was almost frantic with the idea that his wife was lost, as he did not think she could be rescued. She had a young child, which was safe outside, while the mother was in peril.

I took the rope that had been the means of saving me, tied one end of it to a tree, and holding on to it, got safely to the fort, where I fastened the other end. I entered the room, drew the woman from the bed on to my back, placed her arms over my shoulders and crossed them in front. I told her when I got to the running water that she must hold herself on my back, for I would be obliged to lay hold of the rope with both hands to get through the water.

When we arrived at the point of danger, her arms pressed so heavily on my throat that I was nearly strangled. It was a critical moment, for if I let go the rope we were sure to be lost, as the water was surging against me. I made the best possible use of time and

strength, and reached the shore safely with my burden, to the great joy of the husband and children.

The flood swept away my grist-mill and other improvements to the value of several thousand dollars. Most of the houses and the cultivated land of the settlement also disappeared.

Among the most warlike Indians to harass the settlement in southern Utah in early days were the Navahos, who had always been one of the most powerful Indian tribes in the West. Mr. Anthony W. Ivins, whose name is connected with the rise and growth of many cities and towns in the country along the Rio Virgin, the Sevier, and the Colorado, tells a story that shows something of the bravery and courage of the old Indian fighters of Utah. In 1866 the Navahos were overunning southern Utah, and they often rode into the villages and demanded food, and drove off cattle and horses from the fields. Here is a story told by Mr. Ivins:

Situated in a basin, in the very tops of the Pine Valley mountains, at the extreme southern end of the Wasatch range, is the little town of Santa Clara. One who, on an autumn day, looks down upon its fields of ripening grain, meadows of red top and timothy, with the stream, the headwaters of the Santa Clara, winding through the valley, and the village of comfortable homes in the centre, can never forget nature's canvas which is spread out before him.

About three miles southwest from the town, on a high plateau, where the ground is covered with great granite boulders which have rolled down from the mountain above, there is a place called the Mahoganies, because of the heavy growth of these trees with which the mesa is covered. Running off to the north is a depression known as Indian Hollow. The name is suggestive, and an "old settler," if asked why this particular spot of ground was so christened, would relate the following incident:

On the afternoon of December, 1866, Cyrus Hancock, a young man of twenty-seven years, and a resident of Pine Valley, saddled his little mare, Nell, and rode out to the Mahoganies to look for a horse which was ranging in that neighborhood. He reached the flat, and was riding among the boulders, many of which are of immense

size, and heavy growth of trees, when he was suddenly confronted by three Indians. The latter were on foot, but the positions which they had chosen made escape on his slow, tender-footed mare impossible. He spoke to them, and they replied with signs of friendship, and made him understand that they wanted tobacco. He showed them he had none. One of them, under pretense of looking for tobacco, searched him, and discovering that he had no firearms, the Indians became insolent. One of them took hold of his bridle, another stood in the trail before him, while the third stood by the side of his horse with an arrow fixed to his bow. The man who appeared to be the spokesman gave him to understand that it was the intention to kill him, take his horse, and cover his body with the dry leaves which were piled in the hollow.

Finally, the chief spoke to the young man who stood beside the trail, and he drew his bow, aiming his arrow at Hancock, but when the latter made a gesture, and shouted to him to desist, lowered his weapon. An angry command from the chief, and the boy again drew his bow, this time to the head of the arrow, which was aimed at the neck of his intended victim. As the bow-string twanged, Hancock threw himself from the saddle, and the arrow passed over him. Dashing into the underbrush of the hollow, the man ran toward Pine Valley, the Indians in hot pursuit, and sending a shower of arrows after him. One passed through his arm, above the wrist, and another through his beard. A full mile the race continued, when the Indians, as they approached the wagon road, gave up the chase.

Exhausted, and suffering from his wound, Hancock reached the road, the arrow still in his arm. Fearing that it was poisoned, he endeavored to draw it out, but only succeeded in breaking it off. At the road he met a Mr. Coachee with an ox-team, which was hurried on to Pine Valley with the wounded man, where, through the efforts of a strong man and a pair of bullet moulds, the arrow was extracted, and under the primitive treatment which those early days afforded, the wound soon healed.

Old Journals Quoted.—Joseph Young once wrote in his journal:

We have had nothing to eat for three days. My brother Lorenzo sent us a small piece of venison to-night, which he had obtained from a trapper. We all relished it much. We were informed late

this afternoon that a party of California emigrants had some flour they were willing to dispose of for fresh horses. I intend to hunt them up tomorrow. It may please God to send us bread again. We must not falter in our faith, but sing always to the glory of God.

Children suffered very much in those days. There was nothing with which to ease pain; and very often they lived through the winters with but little to eat. One loving father writes concerning his little girl:

Our little girl died this morning at daylight. She had not eaten for days. In fact there has been nothing for her but a little dry venison. Her suffering was very great. Tomorrow we will bury her near the clump of oak brush on the hill, where but a few short months ago, we laid her mother away. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

**A Story of Johnston's Army.**—When Johnston's army came to Utah, in 1857–1858, the little children were frightened, for they had been told that their homes might be destroyed and their food taken. Flour and bacon were hidden away, and everything saved that could be for the days when the women and children would hide in the mountains, should the soldiers and colonists have trouble. How fortunate it was that no one was hurt, and the soldiers became friendly to the people.

Just before the army passed through Salt Lake City, there was a general move south by all the people. The central gathering-place was Provo. Years afterward a little girl of that time told this story:

We packed all we had in father's one wagon and waited for the command to leave. At night we lay down to sleep, not knowing when word would come of the army which we thought was coming to destroy us. Mother went about the house placing everything in order and mending every bit of clothing we could find, for we

knew that the time would come when we might be in great need of food and clothing. There were seven of us children in the family. We put away all our playthings, for the days found us so frightened that all we did was to follow father and mother from place to place, looking into their faces for a word of comfort and a look of cheer. One morning father told us that we should leave with a large company in the evening. He said little more. There were packing and the making of bread. Along in the middle of the day father scattered leaves and straw in all the rooms and I heard him say: "Never mind, little daughter, this home has sheltered us, it shall never shelter them." I did not understand him then, but as we went out of the yard and joined all the other people on the main road I learned for the first time that the city was to be burned should the approaching army attack the people. That night we camped on Willow Creek in the south end of the valley, and at ten o'clock every soul with bowed head knelt in prayer to God. As I dropped to sleep I heard my mother whispering that the Lord had heard our prayers and that our homes should not be burned. I cried and cried, but at last I dropped to sleep.

frightened but  
not afraid

## CHAPTER XXIV

### THE UTAH PIONEERS' IN THE SERVICE OF THEIR COUNTRY

**The Mormon Battalion.**—The Mormon Battalion was a command of United States soldiers who, at the call of their country, marched from Council Bluffs to San Diego, Cal., in the year ~~1846~~—1847. It is one of the famous marches of history, and will ever stand out as one of the historic movements in the development of the far West. It was at the time when our country was at war with Mexico. The present States of New Mexico, Arizona, California, and Utah belonged to Mexico, and the struggle of our armies for the Southwest is a dramatic and tragic story. Mr. Jesse C. Little went to Washington, while the Mormons were on the move through Iowa to the West, and he hoped to gain the aid of the government in helping the pioneers to secure contracts to freight provisions and supplies to California and Oregon. The war with Mexico broke out, and the President of the United States called upon the Mormons for a battalion of men to help in the cause. In June, 1846, Captain Allen arrived at Council Bluffs, and asked President Young for ~~500 men~~ to march into California and to reinforce the United States army which was concentrating along the Rio Grande. Within a few days the battalion was raised, and the young men of the Mormon camps were enlisted for one year in the service of their country.

**Sorrow at Parting.**—Can you imagine how the pioneers felt as they received word that the fathers and sons must enlist and go to war? The mothers of the young men wept to think of the sacrifice; the young wives were broken-



hearted. Yet they did not say a word nor do a thing to discourage the men. In fact, the women were willing that their husbands and sons should give all for their country, and they determined to place their faith in God and suffer and be strong. It was a time of bitter trial as it was to the pioneers, and when the time for parting came, the sorrow at leaving their families was almost more than the men could stand. The soldiers were poorly clad; and could they have foreseen the long journey over desert wastes and mountain passes, we sometimes wonder if they could have met their trials. But their courage was equal to the task before them, and the men set out unafraid.

**The March.**—Colonel Cook, the commanding officer of the battalion, had received orders to build a road to the Pacific. The route of the soldiers lay by way of Fort Leavenworth and Sante Fe, thence down the Rio Grande for some 300 miles, then almost due west by way of the Gila River to the Colorado, and on to San Diego. It led through burning deserts, over vast stretches of miry clay, and through beds of shifting sands. With ropes fastened about their shoulders, the men drew the wagons up steep mountainsides; with pick, axe, and crowbar they widened passages through walls of solid rock. They assisted their emaciated animals over mountain heights while they themselves were half starved. Their keenest suffering was from thirst. For ninety miles they marched through the scorching sands of the American Desert without seeing a drop of water save in the deep wells which they dug themselves. On January 24, 1847, they came in sight of the Pacific Ocean. They had completed their march, the longest march of infantry made in history.

**Cooke's Famous Order No. 1.**—Then it was that their commander, Colonel Phillip St. George Cooke, issued the following order:

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where for want of water there is no living creature. There, with almost hopeless labor we have dug wells, which the future traveler will enjoy. Without a single guide who had traversed them, we have ventured into trackless table lands where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have guarded without loss.

**A Fearless Chaplain and Soldier.**—The chaplain of the battalion was David Pettegrew, who has left a diary of the journey which will take its place as among the most famous of American history. He tells us many incidents of the march. One part of his journal reads:

*R* *Dec. 18, 1846.*—This morning we took up our march for the Gila River, but between us and that place was a vast desert without water, or feed for the mules. We traveled forty-five miles and camped without water.

*Dec. 19.*—We started without water and traveled all day and part of the night, and camped without water. We were all weary and fatigued, and we could hardly get along, the weather being very warm. Towards evening, the men might be seen lying down on the road, overpowered by fatigue and thirst.

*December 25.*—It is Christmas day. We are without food or water. We have traveled twenty miles and camped at night without finding water.

Chaplain Pettegrew held services with his men, and daily dedicated the lives of the battalion to God. At one time when they were almost famished for the want of water, they knelt in the sands on the banks of the Gila River and thanked God that they still had life and hopes to reach

their destiny in California, and thus "protect their country and their flag."

**The March to Salt Lake City.**—The battalion was discharged on July 16, 1847, and on the 22d many of the men, with 500 head of animals, left to join their families and friends in Utah. They came by way of the Mojave Desert and through southern Utah, arriving in Salt Lake City in September. The men continued their journey to the Missouri River, thus making a trip of 2,700 miles from Los Angeles with their animals. A few members of the battalion made their way into the valley of the Sacramento River, and were among those who discovered gold at Sutter's Fort in February, 1848.

**What the Battalion Accomplished.**—Mr. B. H. Roberts has enumerated the important things that the battalion accomplished in his little book entitled the *Mormon Battalion*. He says:

Referring briefly to these four definite achievements; 1st. The conquest of northern Mexico. There can be no question about the part they took in the conflict which made California, Utah, Idaho, Nevada, Colorado, New Mexico and Arizona part of the United States. 2nd. The opening of highways: A chart of the road made by Col. Cooke's engineer was placed on file at Washington, D. C. and later formed the basis for the construction of the Southern Pacific Railroad. Upon their return march the battalion pioneered the road through Cajon Pass northeasterly into Salt Lake valley, a distance of over 500 miles. Subsequently over this trail the Salt Lake and Los Angeles Railroad was built. 3rd. The discovery of gold in California. While they were not the first to discover gold in California they took a very important part in discovering it. This event not only added millions to the nation's wealth but resulted in California being admitted into the Union in 1850 as a free state, an event of great political significance. 4th. The battalion was a factor in teaching irrigation.

**The Coming of Johnston's Army to Utah.**—I come now to an event in Utah history about which a great deal has

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war  
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been written, both for and against the people of Utah. I refer to the coming of Johnston's army, which was the most distressing episode in the early history of Utah. It threatened to blight the budding State, but it, too, turned out ~~to be a blessing in disguise~~. That you may understand how the trouble arose between the people of Utah and the government of the United States, you must see clearly the great difference that exists between a Territory and a State. You must remember that while the people of a State govern themselves, the people of a Territory are ruled from Washington. The people of a State elect their own governor and judges. The people of a Territory have their governor and judges imposed upon them by appointment of the President of the United States, and their consent is not even asked. Sometimes the President will appoint to these high offices residents of the Territory, as President Fillmore did in 1850; but more often these offices are given to some outside politician as payment for political services. When this is the case the highest offices in the Territory are liable to be held by strangers, who know little and care less about the people whom they rule. Every western Territory has suffered from this system. Oregon had a heart-breaking experience, and Montana, in the early days, was more than once on the verge of anarchy. The alien governors and judges despised the wild Westerner as an uncouth boor; and the western settler looked upon the alien ruler as a carpetbagger. This was a very unfortunate situation, and led to trouble in most of the western territories, but most of all in Utah.

Both sides were frequently rash and hot-headed. In those days religious differences led to rancor, unknown in our more liberal or less earnest time. Furthermore, there was, during the fifties, a spirit of suspicion and distrust throughout the entire land. Slavery troubles had led to

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open war in Kansas, and chief among the proslavery men were the Missourians with whom the Mormons had had serious trouble a few years earlier. When President Buchanan appointed officers for Utah who were antagonistic to the people of Utah, both in religion and politics, the result could be only disorder. Such officials could not meet the people in a friendly spirit, and the people did not, and could not, treat the officials with the respect due to their high office.

The federal officers assumed a dictatorial tone which <sup>4</sup> angered the people of Utah. Was not this their land, rescued by them from the desert and the savage at the price of blood and extreme hardship? Should they sit supinely by and see their independence trodden down by upstart aliens? Such hot counsels on both sides precipitated an open rupture between the federal judges and the people of Utah. The chasm widened. Governor Young took the side of his people. The judges called for his removal, and claimed that the people of Utah had burned the court records, and put themselves in a state of rebellion. President Buchanan upheld his judges, deposed Governor Young, appointed an Indiana man, Alfred Cumming, his successor, and sent General Albert Sidney Johnston, with an army of 2,500 men, to put down the "rebellion" in Utah.

**A Holiday: the Tenth Anniversary.**—It was the 24th of July, 1857. Governor Young with a large number of people had gone to Silver Lake in Big Cottonwood Canyon the day before, to celebrate the entrance of the pioneers into the valley of the Great Salt Lake. About midday, in the midst of the festivities, the mayor of Salt Lake City, A. O. Smoot, rode to the camp and broke the news of the coming of a United States army to Utah. Mayor Smoot had been in the East, was an agent of the Brigham Young Express Company, which had bid to carry a regular monthly

mail between the Missouri River and Salt Lake City, as well as carry on a stage and freight business from Independence to the Pacific coast. Mr. Smoot learned about the coming of the troops and the appointment of a new governor for Utah, and hastened home to break the news to the people. Upon hearing the tidings the merrymakers in Cottonwood Canyon were more or less excited, but Governor Young urged them to go quietly about their work, although it was thought that the army was coming to Utah to make them trouble.

With the United States troops were a number of celebrated officers of the army, among whom was General Phillip St. George Cooke, one of the commanders of the Mormon Battalion when it marched to California by way of Santa Fe and the Gila River in 1846-1847. The new governor for Utah was also with the command. Several large supply-trains and herds of cattle were accompanying the army for its use. As the army reached the borders of Utah, General Daniel H. Wells, commander of the Territorial militia, was called out, and with 1,250 men left for Echo Canyon, where he established headquarters. In October Lot Smith, a major of the militia, with a small company of men, burned a number of the government supply-wagons. On September 15, 1857, Governor Young issued a proclamation forbidding the troops from entering Utah Territory, and in the following month Major Lot Smith, with a few men, again burned some of the government supply-wagons. The army went into winter quarters at Fort Bridger, where it remained until the following spring.

Colonel Thomas L. Kane.—In the meantime Colonel Thomas L. Kane arrived in Salt Lake City. He had been appointed by President Buchanan to act as mediator in the trouble. As a result of Colonel Kane's work Governor Cumming came on to Salt Lake City, arriving in April, 1858. He was given a cordial reception. The new governor gave

as  
mediator

a favorable report concerning conditions in Utah, and in June peace commissioners arrived in the city.

**The Move.**—Meanwhile the people of Utah moved from their homes and settlements, and determined to go into the remote parts of the Territory if trouble should come. Then, too, they determined to burn their homes should the army open hostilities. Governor Cumming, in speaking of this episode, says in his report to the government:

I regret the necessity which compels me to mingle with my congratulations the announcement of a fact that will occasion great concern. The people, including the inhabitants of Salt Lake City, are moving from every settlement in the northern part of the Territory. The roads are everywhere filled with wagons loaded with provisions and household furniture, the women and children often without shoes or hats, driving their flocks they know not where. They seem not only resigned but cheerful. "It is the will of the Lord," and they rejoice to exchange the comforts of home for the trials of the wilderness. Their ultimate destination is not, I presume, definitely fixed upon. "Going south" seems sufficiently definite for the most of them, but many believe that their ultimate destination is Sonora.

Young, Kimball, and most of the influential men have left their commodious mansions, without apparent regret, to lengthen the long train of wanderers. The masses everywhere announce to me that the torch will be applied to every house indiscriminately throughout the country, so soon as the troops attempt to cross the mountains. I shall follow these people and try to rally them.

Our military force could overwhelm most of these poor people, involving men, women, and children in a common fate; but there are among the "Mormons" many brave men, accustomed to arms and horses; men who could fight desperately as guerillas; and who, if the settlements are destroyed, will subject the country to an expensive and protracted war, without any compensating results. They will, I am sure, submit to "trial by their peers," but they will not brook the idea of trials by "juries" composed of "teamsters and followers of the camp," nor of an army encamped in their cities or dense settlements. I have adopted means to recall the few "Mormons" remaining in arms, who have not yet, it is said, complied with my request to withdraw from the canyons and eastern

frontiers. I have also taken measures to protect the buildings which have been vacated in the northern settlements. I am sanguine that I will save a great part of the valuable improvements there.

I shall leave this city for the south tomorrow. After I have finished my business there, I shall return as soon as possible to the army, to complete the arrangements which will enable me before long, I trust, to announce that the road between California and Missouri may be traveled with perfect security by trains and emigrants of every description. I shall restrain all operations of the military for the present, which will probably enable me to receive from the President additional instructions, if he deems it necessary to give them.

**The People Return to Their Homes.**—The people returned to their homes and took up their work in the fields. Colonel P. St. George Cooke marched with his command through the streets of Salt Lake City, and with hat off in deference to the brave soldiers of the battalion who marched with him to California over ten years before, he recalled the great hardships the Mormon soldiers had endured.

Peace came to the people. The army never molested them. It marched through Salt Lake City, without stopping, to Cedar Valley, about forty-five miles southwest, where it built Camp Floyd. During the two years that the soldiers stayed there, Camp Floyd was a fine market for the Mormon farmers. Governor Cumming took the oath of office and was loved by the people. Many of the large wagons brought by the soldiers, together with harnesses and other useful equipment, were sold to the people for hay and flour. In fact, when the army left Utah to return to the East, the people parted with them reluctantly, and some of the soldiers deserted and remained in the Territory. In Bancroft's *History of Utah* the following interesting passage is found:

During the march of the army, not a house was disturbed, not a citizen molested; and during its sojourn of over two years in the territory, instances were rare indeed of gross misconduct on the



part of the soldiery. The Mormons, who had been eager to fight the troops, were now thankful for their arrival. Many of the settlers were still very poor. They had a few cattle and a few implements of husbandry but little else of this world's goods, save their farms and dwellings. They were ill-clad and poorly fed, their diet consisting of preparations of corn, flour and milk, with beet molasses, and the fruits and vegetables of their gardens. Now they had an opportunity to exchange the products of their fields and dairies for clothing and for such luxuries as tea, coffee, sugar and tobacco.

Utah in the Civil War.—The overland telegraph was completed to Utah in October, 1861. That was the year that many of the southern states withdrew from the Union and the great Civil War was begun. Abraham Lincoln was President of the United States, and he, with his Cabinet, wondered at times if the western territories would be sympathetic with the South. On the completion of the telegraph-line to Utah, President Brigham Young sent a message to the president of the Pacific Telegraph Company, in Cleveland, Ohio, which read in part:

Utah has not seceded but is firm for the Constitution and laws of our once happy country.

The Pioneers Protect the Overland Mail Line.—In the spring of 1862 the Indians on the plains made trouble for the overland mail-carriers. They destroyed the telegraph-line and set fire to the stations between Fort Bridger and North Platte. At that time drivers on the stage-coaches were often waylaid and killed. Ex-Governor Young saw the need of protecting the mail route from Indian depredations, and he ordered General Daniel H. Wells to proceed to guard the route. Accordingly, General Wells sent Colonel Robert T. Burton with a detachment of men to guard the mail-stage as far as necessary. In a few days the President of the United States called on ex-Governor Young to raise a company of cavalry for ninety days to protect the

telegraph and overland mail companies, "in or about Independence Rock." On May 1 the company, with the baggage and supply wagons, left Salt Lake City. The command, under Captain Lot Smith, reached its destination, and then, returning to Fort Bridger, they were detailed to watch the stage and telegraph line between that point and Salt Lake City. The men were on constant duty, and while in the service not a single man was lost. United States troops from the East finally succeeded to the work, and during the war kept the line open to Salt Lake City and along the Oregon trail.

**Memorial Services for Abraham Lincoln.**—News of the assassination of Abraham Lincoln reached Salt Lake City over the overland telegraph on April 15, 1865. At once the city was put in mourning, all the business houses were closed, and preparations made for memorial services to be held in the Tabernacle. The flags on all the buildings were at half-mast, and on Wednesday, April 19, the Tabernacle was filled with people, who listened to eulogies on the late President. The Reverend Norman McLeod, of Fort Douglas, chaplain in the United States army, delivered an address in which he told about the work of the Northern army, and particularly paid tribute to the founders of our government and to Abraham Lincoln, who "was the servant of God in preserving our precious heritage of Revolutionary days." The death of President Lincoln inspired Sarah Carmichael to write:

"Every home and hall was shrouded,  
Every thoroughfare was still;  
Every brow was darkly clouded,  
Every heart was faint and chill.  
Oh, the inky drop of poison  
In our bitter draught of grief!  
Oh! the sorrow of a nation  
Mourning for its murdered chief!"

*Miss Simpson*

CHAPTER XXV

PIONEERS AND THE INDIANS

Indians of Utah.—The Indians of Utah were wandering tribes of the Shoshones. They were not a very high type in their manners and customs, yet they retained many traditions of their fathers, and were as a rule honest in their dealings with the whites. Most of them have been gathered on reservations at the present time—namely, the Comanche and Uintah—and the present Indian population of Utah is a little over 3,000.

In 1860 Doctor Garland Hunt, Indian agent for Utah, made a report to Captain J. H. Simpson, of the Corps of Topographical Engineers of the U. S. army, concerning the different Indian tribes of Utah. Captain Simpson had conducted an exploration through Utah for the purpose of establishing a wagon route from Camp Floyd to Genoa, in Carson Valley, Nev., that supplies might be hauled from place to place in case of Indian outbreaks. The report of Captain Hunt is valuable, as it was the first compiled classification of the Indians of the Great Basin based on careful study, and is accepted to this day as one of the best. A summary of the report is given in my chapter on the "People of the Long Ago."

Territorial Law of 1852.—The colonizers approached the Indians of the West with an attitude of equity and justice. The Territorial law of 1852 in reference to the Indian children obtained by the Spaniards and sold into slavery indicates the attitude of the colonizers toward the native Red Men.

It was customary for the Spaniards from Santa Fe to come into the confines of Utah, and, capturing Ute children,

take them back to Spanish territory and hold them as slaves. This was brought to the attention of President Young, and in 1852 a law was passed for the relief of Indian slaves and prisoners. The bill provided that an owner of an Indian child "shall send the Indian child to school for three months in the year between the ages of seven and sixteen, provided a school is maintained in the district or vicinity."

A remarkable statement was made by Governor Young in 1856 when he said:

Let the millions of acres of land now lying waste be given to the Indian for cultivation and use. Let the poor Indians be taught the arts of civilization, and to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for subsistence, instead of pursuing the uncertain chances of war and game for a livelihood. I have often said, and I say it now, let them be surrounded by a peaceful and friendly influence and a humane and benevolent policy. Thus will they be redeemed from their low estate, and advanced in the scale of civilized and intellectual existence.

It is interesting to note that this policy has been followed of late years by the Government, and the Indians are fast becoming agriculturists, are giving up their roaming habits, and taking hold of civilized institutions. Under all conditions and circumstances, the colonizers of Utah played fair with them. At no time was reckless war indulged in, but at all times were the Indians approached with the highest Christian charity.

**Our First Indian Treaty.**—The first treaty drawn up by the Government with the Ute Indians was in 1849. James S. Calhoun was the Indian agent at Santa Fe, and acted as commissioner for the United States. The Utah tribe was represented by *Quixiachigiate*, *Nanito*, *Ramahi*, *Subleta*, *Saguasoxego*, and many others, who were principal

and subordinate chiefs of the Utahs. This treaty, proclaimed September 9, 1850,<sup>4</sup> brought the principal bands of Utes east of the Wasatch under the supervision of the Government. It granted free passage over their grounds, and their lands were to be annexed to New Mexico. The Utahs were to live within their limits, and to cultivate the soil, and were to receive for their peaceful relationship with the Government, presents, donations, and implements. (*Indian Affairs, Laws and Treaties.*)

This treaty undoubtedly was one of the chief factors in stirring up the early wars with the pioneers. For when word was carried over the mountains that such a peace had been made, the wandering bands resented it, and determined to hold their lands in the valleys of the Wasatch.

#### THE WALKER WAR

**The Good Soweitte.**—In the early days of Utah there lived a great and good chief of the Utes, whose name was Soweitte. Soweitte resided with his tribe in Utah Valley when the “Mormon” pioneers came in 1847. His chief home was on Spanish Fork River, and he often led his band through the canyon to the eastern part of the State in the Green River Valley, and obtained buffalo from the fur-traders. It appears from what has been written and told of him that he was a friendly Indian to the whites, and appreciated fully the attitude of the colonizers toward his people. He always smoked the pipe of peace.

Tullidge, in his *History of Provo*, tells the following interesting story of Soweitte:

When the pioneers came into the valley of the Great Salt Lake in 1847, a large number of Indians were encamped in Spanish Fork Canyon. As soon as the news reached them of the arrival of the pioneers, the Indians held a council to determine what course they should pursue in relationship to the whites. Walker urged his

braves to go down and clean out the whites from their valleys; but Soweitte advised them to let the Mormon pioneers alone, and pursue a policy of peace toward them, saying that they perhaps, like the Ute nation, had been driven to the Rocky Mountains for security. This view of the pioneers, Soweitte had obtained from his scouts, who had already interviewed them. The fiery young warriors were mostly with Walker, while the older and wiser heads were with Soweitte, and thus the council was divided. At length the controversy ran so high, and the implication of cowardice having been hurled at the old peace chief, Soweitte in his indignation and royal wrath, took his riding whip and flogged the war chief Walker to make him behave himself. From that day to the day of his death, the old Indian king always advocated peace with the Mormons, and he never took part in subsequent wars to fight the settlements.

**Chief Walker Visits Salt Lake City.**—In June, 1849, this same Walker came with a band of his men to visit Brigham Young at Salt Lake City. He asked that colonists be sent to Sanpete Valley to teach the Indians how to till the ground and to build homes, describing the country as having much water and good land. Brigham Young sent out an exploring party in the following August to examine Sanpete Valley and report on the general conditions of the country: the soil, climate, streams, etc. This company consisted of Joseph Horn, W. W. Phelps, Ira Willis, and D. B. Huntington, and with Walker as a guide they went south to the present site of Nephi, then east through Salt Canyon to the Sanpete Valley. Camping on the present site of Manti, August 20, they were entertained by the Indians. After remaining a day or two the little company returned home, and reported favorably on conditions for a colony. That year Sanpete was settled.

During the next three years Mount Pleasant and Spring City were settled by families from Manti and Salt Lake City, and while exerting every effort to establish homes and tilling the land, they were constantly threatened by Walker and

his band of Indians, although the chief had asked Brigham Young to send colonists into his country. Had it not been for Soweitte, the inhabitants of the little town of Manti would have been massacred during the first winter.

✓ **Walker Makes Trouble.**—In the early summer of 1853, while most of the men were absent from Manti, Walker and his men rode into town and demanded the body of one Charles Schumway, against whom Walker had a grievance. His demand was naturally refused, and Walker threatened to massacre all the people. But Soweitte's policy of peace prevailed again, and Walker went off to the mountains to hide, thinking that Soweitte's followers would come to him. The Indians remained surly, and powwows were held in the mountains. Aropeen, a brother of Walker, began stealing the cattle from the settlers of Payson and Nephi, and, irritated for having been watched, he killed one of the guards of Payson named Alexander Keele. This aroused the people, and they prepared for defense. On the next day, July 19, Indians fired on the guard at Pleasant Creek, now Mount Pleasant, and the day following a raid was made on herds at Manti, and several horses and cattle were stolen and driven to the mountains. The colonists now organized for the defense of their homes and families.

The cattle near Nephi were attacked, and Springville was besieged. A company went from Provo into Sanpete, and on July 23 a battle occurred at Mount Pleasant, which resulted in the death of a half dozen Indians and the flight of others to the mountains. The settlers moved to the fort at Spring City that had been built, and under protection they harvested their crops, notwithstanding the fact that the little garrison there had twice been attacked by the Indians. On August 2 the little city was again attacked, and the horses and cattle were driven off. Says one of the pioneers of that time:

Two of the herding ponies eluded the Indians and returned to the fort, thereby giving the settlers a means of communication with Manti, the only point from which relief could be expected. A messenger was despatched immediately, and by riding across the valley, then south, succeeded in evading the vigilant Indian scouts patrolling the eastern trail. The express messenger reached Manti at three in the afternoon. When the news was received, drums were sounded, cattle collected, and sentries posted at all the prominent points, while hasty preparations were made for sending relief to Spring City. Three wagons, with twelve yoke of oxen hitched to each, accompanied by teamsters and twelve mounted guards, left as quickly as possible, reaching Spring City at daylight the next morning. The colonists were taken to Manti, and given quarters in a fort that had been built that year.

**The First Mill Guarded.**—At this time a little grist-mill at the mouth of Manti Canyon was protected by the people, and the grain harvested in the early autumn was taken there and made into flour. Jezreel Shoemaker, who became one of the noted residents of Sanpete, was one of the guards, and has left us the story of how the men took their shifts in companies of twelve.

"At night," said he, "we lay in the brush near the mill and listened for any sound that might tell of the approach of Indians. We kept our guns loaded, and were ready at a given signal to protect the building if needs be. The Indians tried hard to dam the stream that fed the mill-pond, but were unable to carry out their plans. For over a month the little mill was never left without a heavy guard. After the grain had been ground into flour, we relinquished the guard, and the mill was burned in the winter."

Just before the October conference in 1853, four ox-teams, hauling wagons loaded with grain, started for Salt Lake City, where they expected to find a market for their harvest. Following this train came wagon-loads of provisions to feed the people who were on their way to conference.



The first division with the grain camped at Uinta Springs, now Fountain Green, where it was attacked by the Indians, <sup>grain</sup> ~~the drivers killed, and the grain scattered to the four winds.~~ <sup>hoice</sup> The mutilated bodies of the unfortunate freighters were carried to Nephi, where they were buried. Through Salt Creek Canyon the little company of men bearing the bodies of their unfortunate brothers were followed by a band of Indians, who kept hidden in the sage-brush, and constantly uttered fiendish yells at them in their ambushade. Some of the Indians were captured near Nephi and were shot. This had the effect of quieting them for many months. It was at this time—a few days previous—that Captain J. W. Gunnison met his death on the Sevier River west of Fillmore.

During the summer of 1854 the Indians confined their depredations to Sevier and Millard counties, and tried to prevent the settlers from harvesting and taking care of their cattle.

**The Gunnison Massacre.**—The massacre of Lieutenant Gunnison in Millard County in 1853 is one of the saddest events in the history of Indian depredations in Utah. Lieutenant Gunnison came to Utah in the command of Captain Howard Stansbury in 1849. Stansbury's command had been sent to the Great Basin to explore the Great Salt Lake, and after a successful work in Utah returned in 1850 to the East. (See Chapter XV, "Exploring Utah.") Captain Gunnison was sent out to Utah with a small detachment of men in 1853, preceding the celebrated Frémont Exploring Party in Utah by one month. Arriving in Utah by way of the Green River, Gunnison went on to the Sevier River, and located his command while surveying not far from Deseret in Millard County.

When Gunnison reached Fillmore after his long journey from the East, he called on Anson Call, a faithful friend, and

learned from him of the killing of *Moshoquop*, an old Indian chief, by some Missouri emigrants on their way to California. Gunnison expressed a fear that the Indians would avenge themselves on some passing emigrant company, but determined to explore the Sevier Lake before going to Salt Lake City for the winter. Northwest of Deseret, about five miles on the Sevier River, is a point known as Gunnison's bend. Here it was that Gunnison made his camp and began preparations for the survey of the country. Sevier Lake lay a few miles to the west. On the morning of October 25 Captain Gunnison left the main camp, and accompanied by R. A. Kern, artist and topographer, F. Creutzfelts, botanist, William Potter, a Mormon guide who had come from Manti, a camp cook, and a corporal and six men, he followed on down the river to a number of sloughs and lakes. Ducks were plentiful, and Gunnison's men began shooting them. The sounds of the firearms were heard by some of Moshoquop's band, who were out hunting, and they immediately informed the band, camped a few miles below, of the presence of the whites. An immediate massacre was planned.

Gunnison and his party retired for the night, little realizing their terrible plight. During the early hours of the morning the little camp of the intrepid American captain was surrounded by the Indians. Just before sunrise the cook made the fire and began the preparation for breakfast. Gunnison went down to the river to wash, when a report of a gun startled him. He sprang up, began to run toward the fire, when he was pierced by a number of arrows. The cook had been killed before the fire by the first shot which startled Gunnison. The young officer lay for a while in the grass while the massacre went on. Discovered by one of the Indians he was surrounded and severely wounded. Raising himself on his hand, he begged for mercy

by his outstretched arm, but was then killed by a renegade Indian.

News of the massacre was carried to Salt Lake City, and upon learning about it Governor Young was greatly shocked, for he knew Gunnison personally, and was a great admirer of him.

From Fillmore, Anson Call, with six or eight men with Chief *Kanosh* and *Narrient* of the Pahvant band, left for the scene of the tragedy. The remains of the men were found and given burial. The body of Gunnison was buried in Fillmore.

During the winter of 1853 and 1854 the Indians continued their depredations. On January 6, 1854, Allred's Fort and settlement at Spring City was destroyed by fire, and throughout Sevier and Sanpete the settlers were forced to keep constant watch over their homes and cattle. Finally Brigham Young decided to visit the southern settlements for the purpose of encouraging the people, and to meet Walker and to see what could be done with him. While the governor was at Nephi on his journey south, arrangements were made for him to meet the chief. Riding out twelve miles from Nephi to the Indian camp, accompanied by Heber C. Kimball, Wilford Woodruff, John Taylor, Ezra T. Benson, Lorenzo Young, Erastus Snow, Parley P. Pratt, and about fifty other mounted men from the town of Nephi, Governor Young arrived at Walker's camp.

He immediately sent word to Walker that he (Young) would like to meet the Indian chief. Walker sent back word that "if Governor Young wanted to see him, he must come to him at his camp, as he did not intend to leave it to see anybody." The reply of the governor was: ~~If~~ the mountain will not come to Mahomet, Mahomet must go to the mountain." Governor Young took with him sixteen head of cattle, blankets and clothing, trinkets, arms

and ammunitions. On arriving at the camp he was met by a number of chiefs who acted as a guard of honor to Walker. Some of these old Indians were well known, such as Ammon, Squash-Head, Grosepine, Petenit, Kanosh (chief of the Pahvants), and a chief of the Sanpete Indians.

The governor and his men were invited into Walker's lodge, and found him seated on a buffalo-robe and wrapped in his blanket. He did not rise, but extended his hand and motioned to Governor Young to sit down beside him. After all had shaken hands Dimmick Huntington, the interpreter, made known their mission, and hoped that the calumet of peace might be smoked. After many minutes of silence an old chief arose and spoke as follows:

I am for war. I never will lay down my rifle and tomahawk. Americats have no truth—Americats kill Indian plenty—Americats see Indian woman, he shoot her like deer—Americats no meet Indian to fight, he have no mercy. One year gone, Mormon say, they no more kill Indian. Mormon no tell truth, plenty Utahs gone to Great Spirit—Mormon kill them. No friend to Americats more.

Then the chief of the Sanpete Indians rose, and with tears rolling down his furrowed cheeks said:

My son was a brave chief; he was so good to his old father and mother. One day, Way-sho-ya was hunting rabbits as food for his old parents—the rifle of the white man killed him. When the night came and he was still absent, his old mother went to look for her son. She walked a long way through the thick brushes; at the dawn of day, the mother and the son were both away, and the infirm and aged warrior lonely. He followed the trail of his wife in the brush, and there he found the mother of his child lying over the body of Way-sho-ya, both dead from the same bullet. The old woman met her son, and while they were returning home, a bullet from the rifle of the Americats shot them both down. Old Sanpete can fight no more, his hand trembles, his eyes are dim, the murderer of his wife and brave Way-sho-ya is still living. Sanpete no make peace with the Americats.

The old warrior sank back on his blanket and sobbed. Walker broke the silence in a few minutes, and told Governor Young that he would that night talk with the Great Spirit and to-morrow would give his decision as to peace or war. A peace-pipe was passed round to all assembled, and the next day sixteen oxen, with some clothing and trinkets, were presented to the old chief, which quite pleased the Indians. The Indians and whites assembled again at the tipi of the old warrior, and Walker spoke as follows:

Wakara has heard all the talk of the good Mormon chief. No like to go to war with him. Sometimes Wakara take his young men and go far away to sell horses. When he is absent, Americats come and kill his wife and children. Why not come and fight when Wakara is at home? Wakara is accused of killing Captain Gunnison. Wakara did not. Wakara 300 mile away when the Americat chief was slain. Americat soldiers hunt Wakara to kill him, but no find him. Wakara hear it. Wakara come home. Why not Americats take Wakara? He is not armed. Wakara heart very sore. Americats kill Parvain Indian chief and Indian woman. Parvain young men watch for Americats and kill them, because Great Spirit say "Americats kill Indian; Indian kill Americats." Wakara no want to fight more. Wakara talk with Great Spirit. Great Spirit say: "Make peace." Wakara love Mormon chief. He is good man. When Mormon first came to live on Wakara's land, Wakara gave him welcome. He gave Wakara plenty bread and clothes to cover his wife and children. Wakara no want to fight Mormon; Mormon chief very good man; he bring plenty oxen to Wakara. Wakara talk last night to Payede, to Kahutah, Sanpete, Parvain,—all Indian say "No fight Mormon or Americats more." If Indian kill white man again, Wakara make Indian howl.

The pipe was smoked, and Walker and Governor Young entered into a treaty of peace. Walker asked to accompany the governor on his trip farther south as a guard, which was granted, and for many days the Indians and whites travelled together to Fillmore and other points. An interesting act of the governor's on the day that he entered into the peace

treaty was his purchase of two little Indian children of the Snake tribe, who had been taken captive by the Utahs. "When the governor saw the deplorable objects, they were on the open snow, digging with their little fingers for grass nuts, or any roots to afford sustenance. They were almost living skeletons, and were literally starving to death."

Near Fillmore the party met Kanosh, chief of the Pahvant band, with whom the party conversed, and obtained information concerning the Gunnison massacre. Kanosh was one of the noblest Indians that ever lived. He did all he could to prevent trouble with the whites, and gave his word that he would always protect the colonizers, which he always did.

**Aropeen Makes Peace.**—In the midwinter, possibly January, 1855, Walker died, and Aropeen made peace with the whites, and entered into a treaty which deeded the entire county of Sanpete over to the Mormon people. This peace treaty, one of the most noted in Utah history, reads:

**R** Be it known by these presents, that I, Siégnerouch (Aropeen) of Manti City, in the county of Sanpete and territory of Utah, for and in consideration of the good will which I have for the Church of Jesus Christ of Latter-day Saints, give and convey to Brigham Young, trustee in trust for said church, and his successors in office, all my claim to and ownership of the following described property, to-wit:

The portion of land and country known as Sanpete county, together with all material and timber on the same, valued \$115,000; horses, valued \$500; four cows, \$120, one bull, \$40; farming tools valued at \$10; in all valued \$156,765, together with all rights, privileges and appurtenances thereto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property, and will warrant and forever defend the same unto the said trustee-in-trust, his successors in office and assigns, etc.

SIEGNEROUCH (AROEPEEN). His X. Mark.

**Trouble in Northern Utah.**—While most of the Indian depredations were committed in the southern part of the

State in the early days, the Snake and Bannock Indians of the north and bands of Oregon Indians often waylaid the emigrants on the Oregon trail and drove off their horses and cattle. As the Indians saw more and more the encroachment of the white settlers, they became more revengeful, and with the massacre of Doctor Whitman at the little Fort *Waiilatpu*, not far from Walla Walla, in 1847, the Indians of the north were more or less restless, and the Oregon trail and the trail to California by way of Fort Hall, were beset with marauding bands, and much trouble was experienced through the fifties and sixties.

One of the most noted chiefs of the Snake River country at that time was ~~Pocatello~~, a noted chief who was constantly on the war-path, and boasted of the horses he owned, horses that had been stolen from the western emigrants. Pocatello had his principal camps on the Portneuf River, and in his wanderings often went into Wyoming with his band to kill buffalo and prepare dried meat for the winter. The Indians looked upon the settlement of Cache Valley in the fifties as an encroachment on their best hunting and fishing grounds. Cache Valley had been a favorite rendezvous for the trappers of the Hudson Bay and Northwest Companies since 1825, and they had come to know of its worth as a trapping-ground from the Shoshones. It was settled by Peter Maughn and a company of colonizers in 1856. Wellesville was the first settlement, and though the winter of 1856-1857 was a severe one, nevertheless the people began in the spring to clear the ground and plant their crops. Fences and houses were built, and in 1857 Cache County was organized. Logan was settled in 1859 by the pioneer colonizer Maughn, who saw the beauties of the location and its possibilities. By 1862 Logan had become a prosperous little town, and the people were realizing more and more the splendid prospects of wheat and other crops.

again

**Towns in Cache Valley Threatened.**—The Indians, however, from the north made journeys into the valley, and began stealing cattle and horses from the range and the corrals of the people of Logan, Smithfield, and other towns. In July, 1860, a fight occurred between the Indians and some farmer boys, in which two of the whites and two of the Indians were killed. The Indians had sought to liberate one of their band who had been captured for stealing horses, and it was in this mêlée that the killing occurred. This aroused the Indians, and the colonizers were forced to take every precaution against an outbreak. The inhabitants of Smithfield particularly felt the need of careful watching, for Indians appeared constantly at their homes and kept threatening the whites if they did not donate bread, meat, and other food to them. It was in June, 1861, that a large band of Oregon Indians camped on the Brigham Young college lands just west of Logan. They refused to give any information as to their object, and the inhabitants, becoming alarmed, kept the militia in readiness for an outbreak. Guards protected the herds by day and the settlements by night. The Indians, seeing the constant watchfulness of the whites, left suddenly and returned to the north, but not without driving away some cattle and horses.

**Indians Steal Cattle.**—On Sunday, September 25, 1862, while the people of Logan were in meeting, word was brought, and it was announced from the stand that the Indians had driven off a band of horses from a point about two miles from Logan. The meeting was dismissed, and volunteers were called to go in pursuit of the thieves. About twenty men responded, and though the Indians had had many hours the start, it was determined, if possible, to overtake them and try to obtain the horses.

Among the men who were in this company were J. H. Martineau, whose story of the chase is one of the most dra-



matic and thrilling in Utah history, T. E. Ricks, John B. and Moses Thatcher. The party went due north, and was reinforced by minutemen from the other settlements along the way. The men did not wait to obtain food or blankets, but started right off, realizing the importance of time in the capture of the Indians. On Cub River the Indians were met, but darkness coming on, they made their escape. Mr. L. R. Martineau tells the story of that night:

The day had been very cold, and the men were chilled through; and to make their position worse, a cold rain began to fall, accompanied by a furious wind, which continued at intervals all the long night. The men had no bedding, but lay on the cold wet ground, covered as much as possible from the driving storm by their saddles and saddle blankets,—without food or fire, not daring to make any on account of the known proximity of the hostiles. During the night the guard thought he heard some one passing, but thinking it an Indian, kept still, waiting for further developments. It afterwards became known that the footsteps were those of Hyde and two men from Franklin, with two horses packed with provisions, who were searching for the party, but who not only missed their friends at this time, but passed through the very camp of the Indians. The latter did not molest them, fearing the main party, whose sentinels were only a few rods from their own. These three men with the provisions did not find the party until the third day, wandering all that time among the mountains, but happily without falling into the hands of the hostiles. Three of the pursuing party who became separated from the main body, sat all night long holding in the pitchy darkness their horses by their bridles, exposed to the pitiless rain and piercing winds, only rejoining their comrades when the morning light revealed their position.

With the break of day the company began the pursuit of the Indians, and went on until the following day, which was Tuesday. Through the narrow defiles of the canyons they continued, and the night of the third day coming on, they turned toward home, as the Indians had scattered in all directions. The men had been without food since Sun-

day with the exception of a few handfuls of dried rose-buds plucked by the way.

**Battle of Bear River.**—The battle of Bear River, in which the Indians were routed by regular United States soldiers from Fort Douglas, Utah, resulted in bringing peace to the towns of northern Utah more than any other one event. While this battle was fought on Idaho soil, about twelve miles north of Franklin, it was the cause of calling out the regulars under General Patrick Conner. Late in the autumn of 1862 it was noted that the Bannock Indians were collecting at Soda Springs, Idaho, and it was learned that they contemplated another raid into Cache Valley by way of Gentile Valley. Franklin received reinforcements from Logan, and the militia was kept in readiness to protect every town. The contemplated raid did not occur, but the people kept careful watch during the winter. More than once peace was purchased with cattle and flour. Travellers along the Oregon trail were constantly attacked, however, and men from Fort Hall were kept going in every direction to help protect emigrant trains.

Finally, an appeal was made to General Conner at Fort Douglas, Utah, for help from the regular troops, and it was decided by the General to go into Cache Valley and, if necessary, rout the Indians and send them to their tipis with a good lesson. Nothing else could be done. Word had come to the Logan people that the Indians, under Chief Bear Hunter, were only waiting for the spring to open up to raid the settlements and demand grain. In January, 1863, General Conner left Fort Douglas with a command of 400 soldiers, and proceeded to Franklin, Idaho. The people brought supplies to the troops, and did everything possible to relieve them of the rigors of the winter storms. The weather was bitter cold. It snowed all the time, and there was much suffering. Finally the troops met the Indians—about 400—

in a deep ravine through which the waters of Battle Creek enter the Bear River. It was a fearfully cold day, and many of the men had their legs and hands frozen. Ford-  
ing the river, which was full of ice, the battle was begun, and lasted for some hours. Nearly 400 Indians were killed,  
about 90 of the slain being women and children. Says L. R. Martineau:

**R**The morning after the battle, and an intensely cold night, a soldier found a dead squaw lying in the snow, with a little infant still alive, which was trying to draw nourishment from her icy breast. The soldiers in mercy to the babe killed it. On their return, the troops remained all night in Logan, the citizens furnishing them with supper and breakfast, some parties, the writer among the number, entertaining ten to fifteen each. The settlers furnished teams and sleighs to assist in carrying the dead, wounded and frozen to Camp Douglas.

## CHAPTER XXVI

### THE BLACK HAWK WAR

The Black Hawk War, the worst Indian outbreak in Utah, lasted over a period of three years, and resulted in the loss of many lives and thousands of dollars' worth of property. The depredations were confined to Sanpete and Sevier counties pretty much, although it affected the entire southern part of the State. A band of Utes, under a chief named Black Hawk, were the firebrands that brought on this war, and it was waged with such determination by the Indians that it looked at times as if the colonists would be compelled to move out of that part of the Territory. True, a cordon of little forts had been built in Sanpete and on south to Millard County, but it was impossible to garrison all at the same time.

A policy of reconciliation was adopted by the governor of the Territory, who undoubtedly was influenced by Brigham Young. Word was sent to the colonizers of the south by Young, almost daily, to examine with care the temper of the Indians; to remove causes of possible controversy, and restore peace; to seek out the leaders and make them gifts, and assure them that the whites were desirous of the Indians' welfare.

**Indians Urged to Go on Reservations.**—The Black Hawk War came at a time when the Government was urgent that the Indians in the West be placed on reservations and taught the methods of husbandry. This was irritating to many of the larger tribes east of the Rocky Mountains, and no doubt it had the effect on the mountain tribes of putting

them on the defensive. Then, too, the colonizers were constantly taking up land, Sanpete was fast becoming a granary, and the Indians saw their lands being taken from their control. This, after all, has been the great cause of Indian warfare in the United States since the settlement of this country. Land to an Indian is his all, his wealth, his livelihood. While the Indians did not understand the principle of land ownership, nor did they know what it meant to till permanent areas, yet the land was folkland; it belonged to all the men of the tribe as hunting-ground. It was the gift of the Great Spirit to be the heritage of the children of the Great Spirit.

Chief Yene-wood.—Several stories are told as to how the Black Hawk War started. Since the treaty drawn up with Aropeen, ceding Sanpete to the colonizers, there had been intermittent Indian outbreaks, which caused the people great anxiety at times. During the winter of 1864 and 1865 a small band of Indians was camped near Gunnison, Sanpete County, where they contracted smallpox, which resulted in the death of many of them. The Indians seemed to think the whites were responsible for the sickness, and threatened to burn their homes and steal their cattle. It was determined to talk the matter over with the chiefs of the band, and consequently a meeting was called to meet at Manti on the 9th of April, 1865. A number of the Utes responded, and many were for the pipe of peace, but a young chief, Yene-wood, could not be satisfied, and went about mumbling and making demonstrations, trying to persuade the other Indians against peace. John Lowry demanded of Chief Yene-wood that he should keep quiet and let him (Lowry) finish talking, when some one spoke, saying: "Look out; he is getting his arrows." Whereupon Lowry stepped up, caught hold of the Indian and pulled him off his horse, and was about to abuse him in some

way, when some of the bystanders interfered. Indian Joe mounted his horse and rode out to an Indian camp at Shumway Springs, where he reported what had happened. This caused excitement among the Indians, who sent out their runners to distant Indian camps to stir them to war. In consequence, the Indians generally broke camp and moved into the mountains. Those at Richfield went to Salina to join those from Sanpete.

Warfare broke out, and the various bands took up the cry and began their work of destruction. Sanpete and Sevier were like a hive of angry bees. No large parties were organized, but small bands of Indians of from twenty-five to one hundred ranged the valleys and vied with each other in their killing and stealing of cattle. At that time Fred J. Keisel, late of Ogden City, was the Indian agent in Sanpete, and was under the direction of Colonel O. H. Irish, the superintendent of Indian affairs for Utah. Mr. Keisel just previous to his death said in an interview:

The Indians of Sanpete and Sevier were treacherous, and were firmly convinced that the whites intended to drive them from their hunting-grounds. This was true of other Western tribes, for all the Indians east of the Rocky Mountains were restless as they saw the encroachments of the whites, and particularly as they noted the building of the railroad, which they knew meant the taking of their lands. When it came to the encroachment of the whites, all Indians felt a sympathy for one another, and the Black Hawk War was but the same feeling of hostility against the American colonizer that was prevalent in the West.

I had ammunition and firearms, and I was glad to furnish them to the whites. The governor of the Territory did not understand the nature of the Utes, and had he worked unitedly with Brigham Young, the Black Hawk War might have been averted.

Following the killing of Peter Ludvigsen, near Gunnison, and the killing and scalping of two men near Salina, Colonel Allred with eighty-four men started in pursuit of the Indians

into the mountains, but met defeat, and was compelled to return to Salina. Murder and the stealing of cattle continued. It became evident that a firm stand must be taken to quell the disturbances. As the Indians were in disunited bands, it was thought possible that by establishing peace with individual groups the trouble might be stopped. Colonel Q. H. Irish was the Indian agent for Utah, and in June, 1865, he met the Indians at Spanish Fork Indian Farm Reservation, and had a long talk with them, which resulted in a treaty with the band. Many noted Utah chiefs were present, including Tabby, Kanosh, Soweitte and Sanpitch. Fifteen chiefs in all signed the document. By the terms of the treaty the Indians promised to move to Uintah Valley within one year from the ratification of the agreement, giving up their title to the lands they were then occupying. They were required to be peaceful and not go to war with other tribes, except in self-defense, nor to steal from nor molest the whites. They were to assist in cultivating the reservation lands and to send their children to the schools established for their benefit. On its part, the United States Government promised to extend its protection to them; farms were to be laid out, grist and lumber mills built, schools established, houses furnished and annuities paid to the principal chiefs; and the tribes were to receive \$25,000 for the first ten years, \$20,000 annually for the next twenty years, and \$15,000 annually for thirty years thereafter.

The Indians were also to hunt, dig roots, and gather berries on all unoccupied lands, to fish in their accustomed places, and erect houses for the purpose of curing their fish. On the 18th of September of the same year, Colonel Irish successfully negotiated a similar treaty with the Piede Indians, at Pinto, Washington County.

Kanosh was the only Indian who was able to attach his signature to the document, a fact of which he was very

proud. The rest of the chiefs attached their marks. Wilford Woodruff, in his journal, says of this event:

President Young and company drove to the Indian farm and held a meeting with the Indians. Colonel Irish, the agent, had called upon President Young to assist him in making a treaty, which he could not bring about because of the opposition of the Indians to it. Mr. Irish made a speech, and the Indian chiefs made speeches. They did not want to sell their lands and go away. President Young then made a talk to them, and explained that it would be best for them to sign the treaty, and the advantages that would come to them from it. They finally said they would do as he said, but they wanted to think it over until the next day. When they met again, the chiefs came forward and signed the treaty, except one by the name of Sanpitch, who claimed to be the main chief. He lay in his tent on his face for two days. He was on his dignity. The other chiefs paid no attention to him. After all was over Sanpitch came forward and wanted his presents and wanted to sign the treaty. However, he received some presents, but had to come to Salt Lake City to sign the treaty. Colonel Johns of the United States Army was present, and Colonel Irish informed him that he could do nothing with the Indians except through the influence of President Young.

William V. Black, one of the pioneer settlers of Millard County, was present at this meeting, and the next day wrote about it. In an interview with him, he told about the speech of Kanosh as well as that of President Young. "Kanosh," said he, "stepped into the centre of the circle of whites and Indians, and uttered words that were really eloquent, and as I remember them, he said: 'Kanosh will make peace. Many snows have Indians made war. Whites make our lands give good food. We must bury tomahawk and make peace with whites and Great Spirit.'" And President Young said, among other things:

Go to your wigwams and live in peace. Try to learn how to till the soil, and to live near to the Great Spirit.



This was followed by one of the celebrated treaties of American history in 1868. It was the "Articles of a Treaty and Agreement Made and Entered Into at Washington, D. C., on the Second Day of March, 1868, between Nathaniel G. Taylor, commissioner of Indian Affairs, Alexander C. Hunt, Governor of Colorado Territory, and Kit Carson . . . and the representatives of the Tabaquache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Ute Indians." By the terms of the treaty, the Utes agreed to move to a reservation of 15,120,000 acres in western Colorado, extending from the White River on the north to the Rio de los Pinos on the south.

The United States now solemnly agrees that no persons, except those therein authorized so to do, and except officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article.

The Government agreed to maintain two agencies on the reservation, a good school, and to "erect on said reservation, and near to each agency herein authorized, respectively a good water-power sawmill, with a grist-mill and a shingle mill attached." Indians were to choose lands, and farming implements should be furnished them. (Kappler, *Indian Affairs, Laws, and Treaties*, vol. II.)

**General Wells in Command.**—General Daniel H. Wells was called to go into the field with the militia, and on June 20, 1867, he arrived in Manti. It was necessary to pursue a definite policy toward the Indians. Reinforcements came from Davis County, and soon General Wells had a command of 200 men, with which he determined to strike the enemy with all the forces at his command. There was but one thing to do, and that was to defeat the Indians and to bring

them to terms of peace. Colonizers were constantly encouraged to go into Sanpete and Sevier to settle, and to take up the lands. Notwithstanding the constant raids of 1866-1867, it was a prosperous season in those districts, and a large harvest was the result. During the cutting of the grain and corn, minutemen were held in readiness, and the guns were kept loaded in expectation of an outbreak at any time.

The treaty of 1868 with the Utes east of the Wasatch, referred to before, had some influence on the Indians, for in August of that year a large powwow in Strawberry Valley resulted in a treaty, and the Indians promised to remain peaceable. While there were some outbreaks during the following four years, the Indians became more quiet, and General Morrow, of the United States army, concluded a treaty with them at Mount Pleasant, September 7, 1872.

70 The Black Hawk War cost the lives of at least seventy whites, the destruction of thousands of dollars' worth of property, and an expense of \$1,121,037 to the Territory of Utah. During the war more than 3,000 men were called into service, a large number when one considers the sparsely settled communities of the southern part of the State. The brunt of the strife was borne by the settlers of Sevier, Sanpete, Kane, Piute, Iron, and Washington counties, and the militiamen who came to their assistance from other parts of the Territory.

Appreciation of services of men often comes after the years, but sooner or later people realize that "good deeds come to light." In March, 1905, the legislative assembly of Utah passed an act providing for a medal of honor for each of the Indian war veterans who saw service some time during the period from 1850 to 1872. In 1909 the State again recognized the Indian war veterans by passing a law appropriating \$50,000 for the veterans still living, or to their

widows, and the Act of Congress of February 19, 1916, pensions the survivors of the Indian wars from 1859 to 1891. It grants a pension of \$20 to surviving officers and enlisted men, and \$12 per month to the surviving widows of said officers and enlisted men who served in the Black Hawk War from 1865 to 1867.

**How the People Suffered.**—During the long period of Indian wars, the people suffered from want of food, clothing, and shelter. Infants could not always be given proper care, and the mortality was very large. Mothers naturally did everything they could and approached their trials and sorrows unafraid. Little children had scanty clothing, and one child did not have a pair of shoes on for three years. Every bushel of wheat and corn had to be carefully harbored from the Indian raids, and when a beef was killed, the people shared the meat. It was a time when all shared alike, and there was consequently developed a spirit of kindness toward all people. If one family had food, they gladly shared with their neighbors.

**The Mountain Meadows Massacre.**—A terrible massacre of emigrants on their way to California occurred in southern Utah in September, 1857. Two companies of men, women, and children had camped on the banks of the Jordan River during the summer, and had resumed their journey, going by way of the southern route to the Pacific coast. They went through Beaver, Parowan, and Cedar City, and for people unacquainted with the desert country and unaccustomed to the bad roads, it was a hazardous undertaking. Drinking-water was not always to be had; the heat of the desert in summer was trying, and had it not been for the kindness of the colonizers of the southern part of the Territory, many passing emigrants might have perished.

The first of the two companies reached California in safety, although they had been waylaid more than once by the

1867

Indians. The second company reached Cedar City and went on to a little vale known as Mountain Meadows, where they camped. On September 7 they were attacked by Indians, among whom were some white settlers, and the men, women, and most of the children massacred, in a brutal manner. Seventeen of the little children were spared, and were ultimately taken back to homes of relatives in Arkansas.

**Causes of the Massacre.**—Like the Whitman massacre that occurred in Oregon ten years before, the Mountain Meadows massacre has been the source of a great many false accusations. For years, however, the Indians had noted the coming of the whites, and they naturally resented the encroachment. This was true all over the West. Raids were frequent on settlements, and, as already explained, for a number of years there had been Indian depredations in Utah. It was at a time, too, when the people of Utah had been grossly misrepresented in the East by officials of the Government, and emigrants passing through the Territory would often try to precipitate trouble with the people. While some of the whites urged the Indians on, and even took part in the massacre, it was an act of lawlessness on the part of individuals. Governor Young at his home, 300 miles away, was informed by messengers from Cedar City of the terrible occurrence.

The Mountain Meadows massacre was one of those incidents in our history which we all regret, but in this western land in the early days, the Indians often perpetrated deeds which were terrible and which we wish had never happened.

*PART III*

THE STRUGGLE FOR EDUCATION



## CHAPTER XXVII

### THE SCHOOLS OF THE PIONEERS

“With aching hands and bleeding feet,  
We dig and heap, lay stone on stone,  
We bear the burden and the heat  
Of that long day, and wish 'twere done.  
Not till the hours of light return,  
All we have built do we discern.”

*Matthew Arnold.*

**The Struggle for Schools.**—The story of education in Utah is a dramatic one. While the colonizers were clearing the land of sage-brush and making their water ditches, they built their schoolhouses. During the period before the railroad, many of the settlements seldom used money in their business dealings and therefore the schoolhouses were built by co-operation. A town meeting was held, and the work of erecting the public buildings was assigned to groups of men and women. A group of men would go to the canyon and get out the rock for the foundation; another group would make the adobes, some would cut the timber in a neighboring canyon and there build a mill to saw the lumber, while a fourth group would do the building. The women helped, for they cooked the food, mended tattered clothing, and wove rugs and carpets for the new buildings. The first schoolhouse in Willow Creek, now Draper, was built in this manner, and under Doctor R. Park, it became during the sixties one of the prominent schools of the Territory.

One of the first public duties of the people of every town and community of early-day Utah was the establishment of

one or more district schools. The charter of Salt Lake City, granted by the legislature in 1851, provided for schools, and this is true of all the chartered cities, among which were Provo, Ogden, Lehi, Manti, and Springville. Boys and girls of to-day who go to their schools and colleges, where they find every advantage, where buildings are beautiful, and schoolbooks are furnished, may well pause at times and consider the patience and toil of the pioneers who laid the foundation of our school system. It will stimulate in them a high appreciation of the pioneers, which, after all, is fundamental to true patriotism.

**An Early-Day School.**—The following is a description of a little school which was prominent in 1855. It was taught by Maria Nebeker, in the ninth ward:

The little school that I attended was in a log cabin, the chinks of which were filled up with mud. There was a rough puncheon floor. The room was uncomfortable and very cold in the winter. Pegs were thrust into the logs around the room, and on these were rough boards for seats. The smaller children sat on blocks, which they brought from home. The teacher sat at one end of the room, and watched the boys and girls. She was never angry with us, but always patient and kind. There were no blackboards or maps; neither did we have a regular system of books and study. We brought to school whatever books our parents could furnish us. Everybody had Bibles in those days, and we children learned to read scripture at a very early age. School began at nine o'clock. We sang songs and then the teacher always prayed. I remember the old recitation bench. The teacher prepared long lists of words and drilled us on them. We had "mental" exercises in arithmetic, and then the teacher read to us from a geography—the only copy we had in school. We girls sewed every day in school. In fact, we were taught to sew. I think you call it "domestic art" to-day. The boys were organized into groups and marched off to the fields to gather sage-brush for the little stove that was in the centre of the room. Friday afternoon was looked forward to with pleasure, for if we had been good during the week we had a "spelling match." To spell down the school was one of the accomplishments of which



we were always proud. Lucky the boy or girl who stood first. Then there were "geography matches" and arithmetic problems to solve. These were extra classes and were "for the purpose of creating interest." We had to be sparing of our bread that winter. Sometimes we brought meat to school—the flesh of a deer or rabbit, and gave it to the ones who did not have such a "luxury." We often danced in the schoolroom, and one of the happy events was the closing programme at the end of the winter or at Christmas time. Our schoolroom was nothing like the ones of to-day. But we were happy, and had every desire to learn.

In those days all the children could not attend school. They were compelled to work hard in the fields and to help at home. Yet they had the spirit of learning, and many a man and woman became educated by reading while they were engaged in some hard, physical labor. The following story is taken from the life of George J. Marsh, a prominent citizen of Ogden, who obtained an education under difficulties. It is typical of the lives of hundreds of the pioneers:

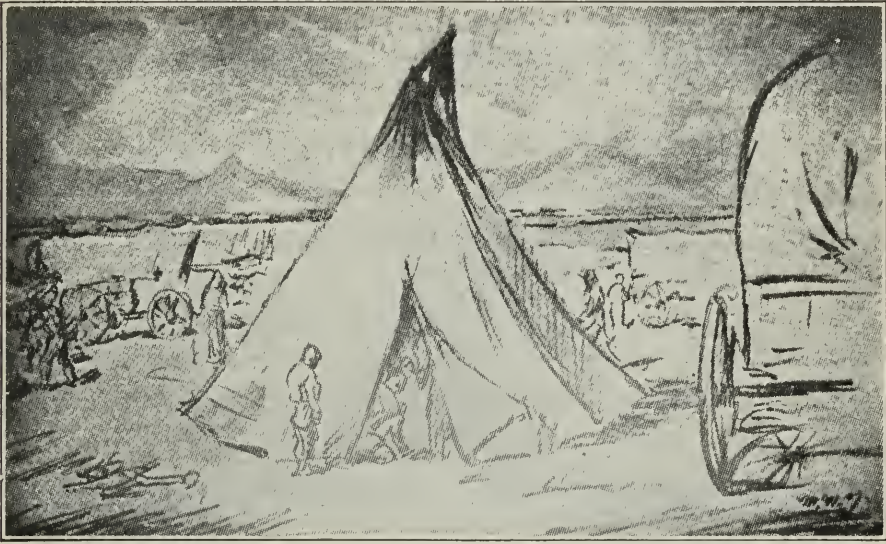
**R** In 1850, I was compelled to go out and protect the people on the plains from the Indians. I rode fifty miles a day for eight days in rain. Not once during this time did I have my clothes off. Sometimes we were compelled to wring the water out of our blankets and then to lie on them for the night. We had very little to eat. I arrived in Salt Lake City in September, 1850, ahead of my company, in order to obtain food and to return to the camp with it. In those early days I did shoe-making and played the violin for the dances. In 1854 I built a toll-bridge at Raft River, among the White-knife Indians. They attacked us one day, but on seeing my wife they became friendly, as they had known her father. Many times we had nothing to eat but sego roots. During all this time I was studying law. I brought some old law books from Nauvoo, and never lost a minute whenever I could find time to read. Many times I studied my book while plowing. In 1877 I was admitted to the bar and became one of the attorneys for the Denver and Rio Grande Railroad. I am now eighty-four years old and am still practicing law and managing my farm.

**First Public-School Law.**—Utah has had good schools from the beginning of her history. A splendid school law was passed in 1852 which provided for schools throughout the Territory. Section 4 of this law provided for one or more schools, in every town and city, to be supported by taxation. Each county was to be divided into districts, which was the political and ecclesiastical unit of government. Utah extended over a vast area at that time—in fact, from the Rocky Mountains on the east to the Sierra Nevada Mountains on the west. Towns were far apart, and communication was difficult. Yet the chancellor and board of regents of the University of Deseret directed the work of the schools by the aid of county courts. It was the rule to build the school and meeting-house immediately after locating a town and planting the crops for the next season.

**Education on the Plains.**—While on the plains the “Mormon” emigrants taught their children, and we have accounts of how they were assembled at times for the purpose of learning from some good teacher the leading facts of history and geography. In fact, education in Utah began on the plains, for the people had been admonished by Brigham Young to continue the spirit of education that had been developed in the beautiful city of Nauvoo in the State of Illinois. They had maintained schools there, and had organized a university. The city had been pronounced by many travellers as one of the most moral cities in the Union, and far and wide it was noted for its civic life. In 1847 an epistle was issued to the people when they were encamped upon the banks of the Missouri River in which Brigham Young said:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful and attractive matter, to gain the attention of

children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to



The First School in Utah, Taught by Mary Jane Dilworth

compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

Utah's First School.—The first school in Utah was opened in October, 1847, in an old military tent, shaped like an ordinary Indian wigwam. Rough logs were used for seats, and the teacher's desk was an old camp-stool, which had been brought across the plains by ox-teams. The tent was

near the centre of the square within the Old Fort. Mary Jane Dilworth has the distinction of being the first teacher in the State of Utah. A description of the school comes down to us in the memoirs of Maria Nebeker, a sister of Mary Jane. She says: "I attended the first school in Utah, taught by my sister Mary Jane. The school was opened just three weeks after our arrival in the valley. I remember Mary Jane saying to us: 'Come, children, come. We will begin now.' We entered the tent, sat down on the logs in a circle, and one of the 'brethren' offered prayer. There were nine of us that first day. We learned one of the psalms of the Bible, and sang songs." There were slates and pencils, and some had paper and pens. The children were taught to write, and often they used charcoal and practised writing on the smooth logs. Sometimes the children brought colored clay and, mixing it with water, drew pictures of animals and Indians on the smooth surface of logs. It was not unusual in those days to dry the bark of the white mountain birch and use it for writing material.

"At times we played Indian, and made bows and arrows," says Lorenzo Z. Young, who attended the school of Miss Dilworth.

**Early Schoolbooks.**—The children had schoolbooks, for all the emigrant companies that came to Utah in 1847 and after were urged to bring books and paper to the valley. The children were taught to read from the Bible, and Miss Dilworth had a number of copies of the Lindley Murray Readers, used so extensively in the schools of our country during the decade from 1840 to 1850. Noah Webster's Spelling-Book was a popular text of that day, and many copies of it were brought to Utah.

Mr. William W. Riter, former president of the board of regents of the University of Utah, was a pupil in the first

school. He says: "We had spelling matches, and we drilled incessantly on hard words. Our lessons were assigned from the old Blue-Black Speller." An interesting text used in that day was entitled A New and Complete Arithmetic Composed for Citizens of the United States. This text, said to be the first arithmetic ever written by an American, was published at the close of the eighteenth century, in Newburyport, Mass., and received the recommendation of George Washington.

Julian Moses.—Late in the autumn of 1847 Julian Moses began teaching a school in one small room of the Old Fort, and the school was continued during the winter. He gave courses in general history and Latin, as well as all the common branches, and at times gave lectures to the people on Sunday evenings. Mr. Moses was greatly desirous from the first to organize schools for the pioneer children, and in the early development of the State he took an active part in the education of the youth. We have one statement of the appearance of the school taught by Mr. Moses. "The pupils used logs to write on, and the boys made a willow chair for the teacher." Books of all kinds were used, yet the Bible was the one "reader" that all pupils could obtain, for no family was without a copy of Holy Writ.

In the spring of 1848 Miss Dilworth continued her teaching, and the children often made their midday meal on sego roots. They were poorly clad at times. The boys wore buckskin breeches, and the little girls had dresses made of homespun. The days were filled with the hardest kind of work for parents to obtain even the necessities of life, yet the children were taught to play and sing, and they were happy. Those pioneer children have given us a message that true life is found in work and contentment.

An Early-Day Report.—Schools grew rapidly wherever there were settlements, and contemporary with the build-

ing of homes went the building of schoolhouses. The *Deseret News* for November 27, 1850, says:

Common schools were beginning in all parts of the city for the winter; and plans for the construction of school houses in every ward were being made, with a view for a general system of school houses throughout the city. One plan had already been submitted, which comprised three large school rooms, a large hall for lecturing, a private study, reading room and library. A Parent or High School began on the 11th of November; terms, thirty shillings per quarter, under the direction of Chancellor Spencer. It is expected that teachers generally will have access to this school, and through them a system of uniformity will be established for conducting schools throughout the valleys. Elder Woodruff has arrived with nearly two tons of school books. Donations from the States are already arriving in the shape of scientific instruments, and other apparatus for the benefit of the University; also valuable books for the library. Mr. W. I. Appleby is the librarian.

A committee was appointed to superintend the enclosing of the University grounds, one mile square east of the city, and the erection of a good stone wall around them, as soon as possible. Our correspondent says that public meetings were being held in all parts of the city, attending to and providing for the interest of education; and that the present winter is expected to be one of intellectual advantage to the people, which they seem determined to improve.

The love of the people for education is indicated again in a report made to the legislature in 1852 by Robert L. Campbell, the secretary of the board of regents of the University of Deseret. He said:

We are happy to report that many select schools are in successful operation combining the languages and the higher branches of learning generally. Still there is room for a more full development of the mental energies of our youth in their advancement in the classics, history, mathematics, and the polite literature of the ages. by which native talent and giant intellects of our young men who will shortly grace this stage of action may form a prominent phalanx of strength and wisdom in our nation's councils; who will guide the

wheels of government of our rising Territory in her glorious achievements for liberty of universal empire over mind, and the blessings of her free and flourishing institutions.

In the same document Mr. Campbell reported that the county courts were directing the building of schoolhouses and placing the proper equipment in them.

**Congress Petitioned for Help.**—Interest in education was manifested in all the settlements of the Territory. The bishops of wards appointed committees to see to the proper care of the grounds of the school and meeting houses. In many instances gardens were planted and instruction given in the best methods of raising garden vegetables, which were cared for by the children of the schools. The *Deseret News*, the first newspaper of the intermountain country, together with the legislature, joined in an earnest discussion as to the best methods of conducting the schools, and to every town and village were carried books and writing material. It goes without saying that the environment, the conditions of the soil, where settlements were made, the kind of people, all moulded the intellectual activities. Into Utah came at that early period many different nationalities. There were families from Scandinavia, Germany, Switzerland, France, Italy, Austria, England, Ireland, Mexico, and the islands of the Pacific.

Isolated as the people were, a thousand miles from the confines of civilization, they were without money, and trade was in barter. The yield of the soil was little at times. The land had to be learned, and the learning came through hard and bitter trials and experiences. Wealth was created slowly. Therefore, it is not to be wondered at that the people through the Governor and the legislature petitioned the Congress of the United States for an appropriation "to sustain the interests of education of the youth of our increasing population." The memorial reads:

Reason  
for

MEMORIAL TO CONGRESS FOR AN APPROPRIATION  
FOR THE SUPPORT OF SCHOOLS

To the Honorable, the Senate and the House of Representatives of the United States in Congress assembled:

Your memorialists, the Governor and the Legislative Assembly of the Territory of Utah, feeling a deep interest in the promotion of a general system of education, and the general diffusion of knowledge among all classes; and laboring under the difficulties incident to the settlement of all new territories, and especially those so far removed from the confines of civilization; and feeling grateful to the general government for the valuable library furnished our territory, as also for the appropriation of two sections of land in each township, when the same shall have been surveyed and brought into market (which land will eventually, in some cases, prove beneficial in promoting the object for which they were granted; but, at present, they are wholly unavailable, and must remain so for a considerable length of time, as your honorable body will readily perceive, owing to the fact that the Indian title has in no instance been extinguished in any part of the Territory, nor any surveys, as yet authorized by the General Government); and having no resources on which to base the establishment of a school fund, respectfully pray your honorable body to grant that the sum of twenty thousand dollars, appropriated for the compensation and mileage of members of the Legislative Assembly, officers and clerks and contingent expenses of the Territory of Utah, for the fiscal year ending the 30th of June, 1851, or so much thereof as shall not be expended for the purpose for which it was appropriated; together with such additional sum as your wisdom and liberality may see proper to bestow, be appropriated, to be invested by your memorialists in some productive fund, the proceeds of which may be forever applied by the Legislature of said Territory, to the use and support of schools.

The early attention of your honorable body is respectfully solicited to the favorable consideration of this deeply interesting subject, fraught as it is, with consequences of so much importance to the youth of this new and flourishing territory; and your memorialists in duty bound will ever pray.



## CHAPTER XXVIII

### SCHOOLS IN OTHER PARTS OF UTAH

Schools at Ogden.—We have shown that shortly after the founding of Salt Lake City, Ogden was settled by Captain James Brown, who purchased what is known as the Good-year claim, a Spanish grant made to Miles Goodyear in 1841. The city of Ogden was incorporated February 6, 1851. The original charter gave the city the right to organize school districts and to conduct schools. In May, 1851, the following resolution was passed by the city council:

SEC. 1. Resolved, that a committee of three be appointed to look into the situation and locate school districts for Ogden City.

SEC. 2. Be it further ordained, that Lorin Farr, James Brown, and Joseph Grover form said committee.

One week later the committee reported to the city council. They recommended the dividing of Ogden into four districts, and the establishment of a school in each district. Every inhabitant between the ages of six and twenty-one was to draw from the public treasury for school purposes every year the sum of three dollars. Each district was to have three trustees, who were to look after the schools, and to visit them twice in each quarter. Each committee of trustees was to keep the names of the pupils of their district, and to see to it that they attended school.

From the minutes of the city council, held October 10, 1851, we learn that the assessor and collector made a report as to the amount of property assessed, and the number of

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pupils in the schools. "The assessor and collector has not been able to collect the money, owing to the scarcity of it." It is evident, however, that the tax was collected in one way or another. As in all the towns, so in Ogden, every conceivable article that could be put to use was taken in payment from the inhabitants. Ogden had a definite plan for a school system from the beginning of its history, which was possibly the first in the State. The plan of supporting schools by taxes had to be abandoned, however, owing to the scarcity of money. Schools were afterward maintained by tuition. The first teacher in Ogden was the late Mrs. Clarilla Browning. In a letter to Mr. E. H. Anderson, in 1887, she says:

**R**I arrived at Brown's Fort, October 27, 1849. That winter I taught school in a log house, situated about five blocks south of the present railway depot. It was no easy task in those days to teach school, owing to the meagre circumstances of the people. We had to collect letters from scraps of papers and old books; these we pasted on paddles. We also made letters on the inside and outside of our hands. In this way the children learned to read.

Mr. Lorin Farr said in an interview some two years before his death:

In the summer of 1850 Mr. Charles Hubbard and I built the first saw and grist mill north of Salt Lake City. In the following year I was elected mayor of Ogden. We had a thriving colony, and all were united in building a beautiful city, for Brigham Young had admonished us to "tolerate no dens of vice, to keep the streets clean, to build good fences, have each family store away a goodly portion of wheat and potatoes every winter, and to build a large and spacious room for Sunday meetings and for the daily school." And these things we did. Our school the first winter became popular, and in the autumn of 1852 some ten families on their way to California remained in our settlement for five months, and during that time they took advantage of the public school. They pre-

sented me with a splendid span of horses and spent some money among the farmers, in purchasing their supplies, before leaving for California.

The schools of Ogden City grew rapidly, and in 1867 the school trustees issued reports concerning the condition of educational advantages in their respective districts. ~~The towns of Weber County have been very progressive in the establishment and maintenance of schools.~~ As far back as the early fifties, schools were built and maintained by public taxation. Uintah, on the line of the Union Pacific Railroad, near the mouth of the Weber Canyon, was settled in 1850, and in the autumn of 1851 a log schoolhouse was built. This was replaced by an adobe structure in 1854, at a cost of \$1,100, which was paid by public taxation. In the spring of 1852 Nephi opened a school "supported by donations, and the usual fee of \$3 per child, which might be made in produce and merchandise." In 1851 Springville had a school, and "All the books of the town were deposited in the library for the use of the pupils."

~~Perrigrene Sessions.~~—The following extract from the memoirs of Perrigrene Sessions, of Bountiful, Utah, tells graphically something of the struggles of the people in early days to maintain the schools in that part of the Territory. Mr. Sessions says:

**R**In the foundation of our homes and settlements, educational facilities were meagre. All the books we had were copies of an elementary spelling book, *McGuffey's First, Second, Third, Fourth, and Fifth Readers*, and *Smith's Elementary and Higher Arithmetics*. There were a few slates and pencils. Often three or four families had to use the same school books.

The first school taught in Davis County was by Lydia Stanley, down on the banks of the Jordan River, in a hut made of brush and logs. With the permanent settlement of Bountiful, a school was opened. The teacher was Miss Hannah Holbrook. A good

adobe school house was built, and every winter a school was maintained and well supported. The early teachers in Bountiful were such men as Arthur Stayner, Martin Wood, James Maguire, John Browning, George Osmond, Chester Call, Jaron Tolman, Hyrum Boothe, and many others. The interest in education continued without interruption until the coming of Johnson's army, when we were compelled to make for the southern settlements. On our return, new school houses were built, and when the Z. C. M. I. was opened in 1868, Polly Sessions endowed the first school in Utah by giving twenty shares of the stock of that institution for the maintenance of a teacher in a building, which had been especially built by Mrs. Sessions for school purposes.

**First School in Farmington.**—The following description of the first school in Farmington was furnished by Mr. Joseph E. Robinson to Professor William M. Stewart, of the University of Utah. It indicates the co-operative plan of building public institutions in early days. Farmington was settled in 1849, and in 1850 the first school was opened. Mr. Robinson says:

The first schoolhouse was built under the direction of Bishop Robinson, by the residents of the town donating their labor. It stood near the creek bank, about twenty-five rods west of the Jesse W. Smith residence on Main Street, Farmington. The road then ran near the school building on account of a steep hill near to the east and a little north of the building, afterward known as Bishop Hess's Hill. The schoolhouse was sixteen by eighteen feet, built of logs, the roof was willows covered with earth, the floor puncheon, or split logs, smoothed with the adze; the seats were of the same material, with holes bored in each end, stakes put in the holes for legs; the desks were also of the same material supported by wooden pins driven in the wall; the windows were made by placing a pane of glass by the side of another from near one corner of the building to near the other corner on both sides of the house, just above the desks, the opening being made by leaving out a part of a log; the door was in the west end, and a large fireplace in the east end of the building; the walls between the logs were chinked from the outside and plastered with mud. This was considered a

very comfortable building in those days, and was also used as a place for worship and other public gatherings. A few years later this house was purchased by Ira Oviatt and moved farther north, near the same creek, and used as a blacksmith-shop.

**A School at Draper.**—An interesting account of the early schools of Draper, a town located at the extreme end of Salt Lake Valley, is furnished by Mr. Joshua Terry, one of the pioneers of that place. Draper received its name from its first bishop, William Draper. First known as Willow Creek, it owed its beginning to Ebenezer Brown and his two sons, Norman and Guernsey. In the autumn of 1849 these men herded their cattle along the foot-hills in the southern part of the valley. The grass grew high, and in all it was a most splendid field for the fattening of cattle, which were sold to the passing emigrants on their way to California. In 1850 the first house was built, and by the year 1853 the population had increased to some 200 souls. "Willow Creek" was changed to Brownville later, and then to Draper. A post-office was opened in 1853, and the first school was taught by Julia Louder during the winter of 1852–1853. The school-house was a small adobe building with two windows on each side. The entrance was through a single door at the east end. In the opposite side was a large fireplace, near which was kept a pile of sage-brush, which was used for fuel. Slabs resting on wooden pegs served for benches. History, grammar, spelling, geography, and penmanship were taught. Some time during the winter the school came into possession of a large number of *McGuffey's Readers*, as well as some *Marcus Willson Readers*, which became popular in all the early schools for the one story alone, that of "Lazy Slokin." The first teachers of Draper were paid in produce, which they brought to Salt Lake City and bartered for clothes and shoes at the store of Livingston and Kinhead.

All the economic institutions of early times were represented in Draper as well as the social and intellectual. A sawmill, tannery, sorghum-mill, and adobe plants were established, and Lauritz Smith soon had the reputation of being the best plow-maker in the valley. Farmers came from a long distance to have "Blacksmith Smith" convert their old gun-barrels and pistols into ploughshares and ox-shoes.

**Schools in Utah County.**—Let us take a glimpse of the early settlements farther south. Provo had a school system as early as 1852, and supported it partly by a tax collected in produce. In the fall of 1851, just one year after the arrival of colonists on the present site of Leli, Utah County, a school was opened, with Preston Thomas as the first teacher. He carried a sack of schoolbooks on his back while riding a horse from Salt Lake City to his cabin home, at that time called Evansville. Says a writer on the early history of Leli: "Nor was the schoolhouse limited to use as a temple of learning. Being the first public building, it served alike as schoolhouse, meeting-house, city hall, ball-room, theatre, and the gathering."

A grist-mill was built in the summer of 1850 by Phineas W. Cook, and a few weeks afterward a sawmill was erected. The city and county were organized in 1851 by Governor Young.

**Manti Schools.**—Months before the formal chartering of the city of Manti and the organization of Sanpete County, a schoolhouse was built, and during the summer of ~~1850~~ Jesse W. Fox organized and taught a school for all under eighteen years of age. In the evenings, by the aid of a tallow-dip and the sage-brush fire, he often read to the adult population. The first school-building was made of adobe, with a large fireplace in the end. From the minutes of the city council sessions, held in 1851, we have some very inter-

esting data concerning the question of education. The record of November 22, 1851, says:

*R*The council took up for consideration the subject of a winter school. President Isaac Morley expressed his views, showing the importance of schools, and thinking it good policy to decide on what subjects should be taught, so that a school might be in operation. Mayor Jones was in favor of employing Andrew Silver to teach schools for the coming winter.

The report of this meeting says further that: "Andrew Silver shall be employed to teach for the winter at a salary of fifty dollars per month, and that he shall superintend the school or schools, and that he be subject to the will of the City Council, which appointed him." It was also moved and seconded that "a general assessment be made, and that each one attending school shall furnish an equal amount of wood for the heating of the school room."

The progress of the first school in Manti was not so marked as some of the people would have had it, for, from the minutes of the city council of December 11, 1851, there is some dissatisfaction expressed against the teacher and principal, Andrew Silver. Some asserted that he was lax in carrying out the "educational policy" of his predecessor, Jesse W. Fox. It is interesting to read these excerpts from the minutes of the council meeting held on December 11:

*R*After some preliminaries, Mayor Jones presented the subject of the school room, school, teachers, and all things pertaining to the subject of education. Mayor Jones felt that the Council is paying said Silver too much for his teaching a part of the scholars of the city. Silver, according to the mayor, should endeavor to accomplish all he can for the good of all in the community. . . . Alderman Brown agreed with the mayor in his belief that the teacher should do all in his power to instruct as many scholars as he possibly could assemble into the school room. He was also in favor of employing another teacher without delay for another school. . . .

*Same today!*

Councillor Chase said that he favored two schools, but that the smaller school house be attached to the larger, in order to save expense. He also recommended two ladies of this place as teachers, saying that they knew as much and were as capable as Brother Silver. . . . Alderman Cook moved that a committee be appointed to wait upon the two ladies mentioned by Alderman Chase to ascertain upon what terms they will teach the scholars of this place, and to enquire into their qualifications as teachers, and that we let said Silver go about some other business. . . . But Alderman Shoemaker was opposed to the employment of women as teachers. . . . Mayor Jones concluded by saying that he was in favor of doing all things possible for the rising generation, and that the deliberations of this council would prove beneficial to the people. . . . He suggested among other things that a census of all the children of the city be taken, and that the census man inquire of the parents as to how they wished the means raised to educate their children, whether by general tax or otherwise. . . .

School Law of 1854.—As a result of the founding of schools in so many of the towns and villages, the legislature of Utah enacted a new school law in 1854. It was an expression pretty much of an already existing condition. All the city charters that had been issued to the respective cities of Salt Lake, Lehi, Nephi, Provo, Manti, Tooele, Ogden, and others had provided for schools. It gave the trustees of every district the power to levy and collect taxes for the schools, and placed them under the direct control of the county court. The county court was to appoint a board of examiners in their "respective counties." The board was to consist of three "competent men to determine the qualifications of school-teachers, and all applicants of good moral character that are considered competent, shall receive a certificate to that effect, signed by the board."

This school law was an outgrowth of economic conditions. It took many days and sometimes weeks to go from town to town. If the stage-coach from Salt Lake City with the mail and passengers reached Manti in three days, it did



well. And to go as far as Fillmore or Beaver took many days. Education was left to the towns themselves. They were the units of government, and were to tax the people according to their needs and conditions for the maintenance of schools. Each town understood its own needs, its own moral standard, its educational and social possibilities. There was a unity, resting on historical associations, and on certain broad interests common to all. The men and women were trained to work together, to co-operate in building the homes, the schools, and all the other institutions pertaining to the civic life. So the first school law of Utah was a wise one in every particular, and it was sacredly observed in every community. An example or two again of early-town education in Utah in keeping the spirit of the law will be interesting at this point.

Governor's Message of 1855.—In 1855 Governor Brigham Young, in addressing the Territorial legislature, says:

Educational interests have flourished hitherto, with but little aid or encouragement from the legislative assembly. Should not this subject be taken under advisement by this legislature, and some well organized system be adopted, which will confer the blessing of at least a common school education upon every child, rich or poor, bond or free, in the territory, and which will establish and keep in operation at least one school where the higher branches are taught?

I am aware that much has already been done and great good effected by private enterprise throughout the settlements generally. Though I am sanguine that no territory, so young as this, can boast of so many or such good schoolhouses and schools; still there is a lack, much remains to be done. The legislature has appropriated comparatively nothing for this object, and the appropriations of land by the general government are at present, and a great share always will be, entirely unavailable.

None is so much interested in this matter as ourselves. It would therefore seem to be almost imperative upon this assembly to extend their most reliable aid and influence for the promotion of

learning. And now, while we have peace and quietness in all borders, is opportune time to lay a foundation for the instruction of our children which shall grow with our growth, and strengthen with our strength and extend its influence around the children of the poorest and humblest citizen, as well as the most opulent and wealthy.

The legislative assembly receiving this message amended the school law passed at the previous session, which divided the counties into new school districts, over which a board of trustees, elected by the people, should preside. A local tax should be levied, and teachers examined by the local board.

Down through the years before the advent of the railroad and telegraph, the people maintained their schools, as well as other institutions that enter into educational development.

Schoolhouses were built of rock and adobe, although the first schools were, as a rule, housed in log cabins. In those days all co-operated in building, and many schoolhouses were erected upon the co-operative plan. An interesting example of this method of work, which all economists now pronounce as the best and most effective and democratic kind of work, is found in the records of the thirteenth ward of Salt Lake City:

*Friday evening, Dec. 1, 1854.* The inhabitants of the Thirteenth ward met in the meeting house to consider the nature and extent of the improvement of the school. . . . A. W. Babbitt spoke of the benefits of the common school. . . . The plan of the main building was presented by T. O. Angell. All the brethren spoke in favor of building the main house, the estimated cost of which would be \$11,770. Bishop Edward Hunter spoke of educating our children, otherwise we were not worthy of them. A motion was passed providing for the repair of the present building, the building of a new fence, and the erection of outhouses. . . . The brethren were asked to cooperate in this work, and to put in a certain amount of their time in promoting the work.

Many beautiful buildings were erected before the railroad, buildings that were plain but beautiful in their massiveness, stability, and simplicity. The old twelfth-ward school in Salt Lake City, constructed in 1862, still stands to attest the stability of early-day buildings.

**Pioneer Schools in Logan.**—A visitor to Cache Valley, in 1860, in writing his impressions of the country, says in the *Mountaineer* for March of that year:

The winter has been cold, but the snow and ice have not stopped the improvements. Since the setting in of winter, many houses have been erected and are now inhabited; our little forts have become large towns. Logan city, the place from which I write, was a houseless plain September 1, 1859. March 6, 1860, there are nearly one hundred houses, a tabernacle, and three schools. Messrs. Davis and Thatcher are preparing to build a large flouring mill and will build large enough to accommodate other machinery. Near this settlement is a saw mill in complete operation. Messrs. Weir and Ricks are erecting a large tannery. . . . The inhabitants of this valley are remarkable for their industry and thrift. . . . Public improvements are going on rapidly. Bridges are being built, and schoolhouses and places of worship erected in all the settlements.

## CHAPTER XXIX

### FOUNDING OF THE UNIVERSITY OF UTAH

**Founding of the University of Utah.**—In the summer of ~~1848~~, after the crops had been saved by the gulls, many of the pioneers spoke about a higher institution of learning, where not only teachers might be prepared for the common schools but where the “rising generation” might partake of that influence which would “make good citizens and upright men and women.” Soon after the organization of the provisional government of the State of Deseret, 1849, Governor Brigham Young signed an act, passed by the first legislative assembly, incorporating the University of the State of Deseret. Part of the ordinance reads:

**SECTION 1.** Be it ordained by the General Assembly of the State of Deseret: That a University is hereby instituted and incorporated, located at Great Salt Lake City, by the name and title of the University of the State of Deseret.

**SECTION 2.** The powers of the University shall be vested in a Chancellor and Twelve Regents, the number of which regents may be increased when necessary, who shall be chosen by the joint vote of both houses of the General Assembly, and shall hold their office for the term of one year, until their successors are qualified.

**SECTION 3.** The Chancellor shall be the chief executive officer of the University, and Chairman of the Board of Regents.

**SECTION 4.** The Chancellor and the Board of Regents are a body corporate, to sue and be sued; to act as trustees of the University; to transact and cause to be transacted all business needful to the prosperity of the University in advancing all useful and fine arts and sciences; to select and procure lands; erect and purchase buildings; solicit donations; send agents abroad; receive subscriptions; purchase books, maps, charts and all apparatus necessary for the most liberal endowment of the library and scientific institu-

tions; employ professors and teachers; make by-laws; and establish branches of the University throughout the State; and do all other things that fathers and guardians of the institution ought to do.

This ordinance was approved February 28, 1850. The same legislature that created the charter appointed Orson Spencer as chancellor, and the following board of regents: Daniel Spender, Orson Pratt, John M. Bernhisel, Samuel W. Richards, W. W. Phelps, Albert Carrington, William I. Appleby, Daniel H. Wells, Robert L. Campbell, Hosea Stout, Elias Smith, and Zerubbabel Snow.

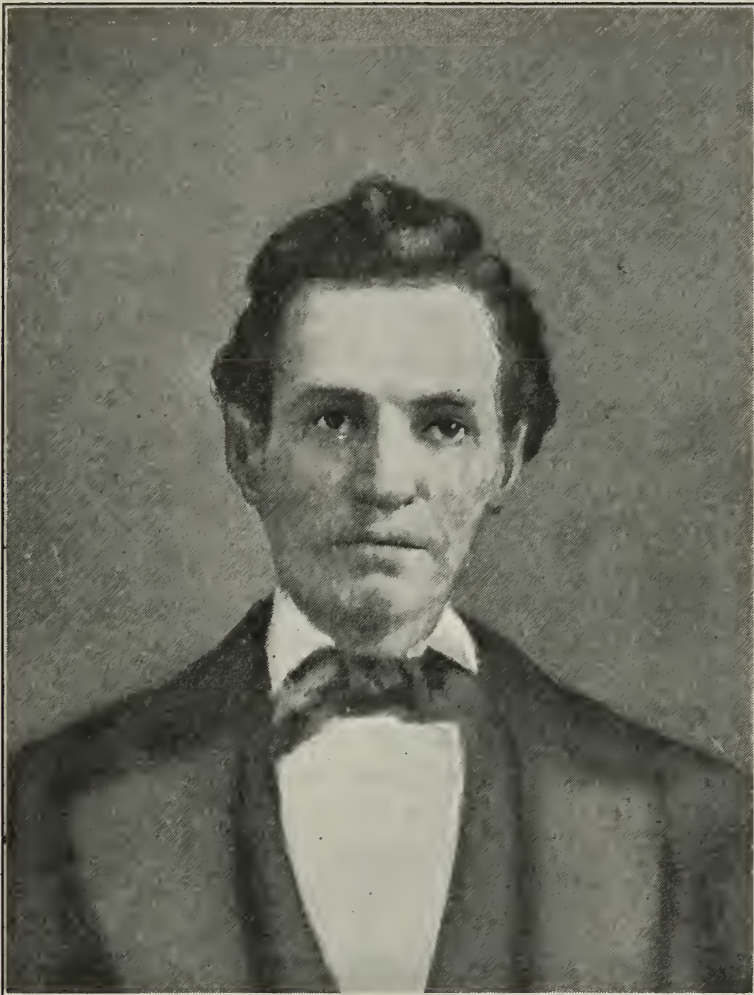
The economic, social, political, and intellectual development of a people is determined largely by geographical factors. People separated from each other by high mountain ranges, great deserts, and large bodies of water develop local peculiarities and have local needs. These give rise to laws and customs that are distinctly individualistic. All laws are the expression of the industrial, moral, and intellectual life of a people. This is definitely seen in the statutes of the early days of Utah. It is interesting to note that the first law passed by the legislative assembly of the provisional government of the State of Deseret was for the proper care of roads, the second law incorporated the University of the State of Deseret. This was in February, 1850. It is therefore to the lasting honor of the pioneers of establishing the first university west of the Missouri River. The people had supported a university in their city of Nauvoo, Ill., and had established a love for education never to be forgotten in their long journey to the West. In the Nauvoo institution courses in mathematics, chemistry, geology, literature, history, German, French, Latin, Greek, and Hebrew were given, and the institution exerted an influence among many people in the State of Illinois. The organization of the Utah school was the expression of an ethical and intellectual ideal, common to the people in those early days.

**A Meeting of the Board of Regents.**—At the meeting of the board of regents held in Great Salt Lake City, March 13, 1850, a committee was appointed to co-operate with Governor Brigham Young in selecting a site for the location of a university, and also sites for primary schools. The minutes of this meeting tell us that “subscriptions were forthwith opened, and appropriations made by the Legislature of the State of Deseret to carry on the designs of the Board in forwarding the work, and the establishing of a first class ‘Parent School.’” At a subsequent meeting Governor Young announced that he had picked out a site on the bench immediately east of Salt Lake City for the location of the university. His recommendation was accepted, and it was decided to enclose the grounds with a rock wall, and to plant trees and flowers.

The city council passed a law designating a part of the east bench, where the government reservation now lies, as a herding and grazing ground for the use of those who should work on the ground of the university. A wall eighty rods long was built, which ran south to about where the east line of the campus runs to-day, and by 1853 135 rods had been completed, and “enough stone had been hauled to build three-fourths of a mile more.” Considerable work must have been done during the season of 1850, for the report of the regents through their clerk, Robert Campbell, tells us that the Territorial treasury had given \$4,589.14 for the university and primary schools, and from subscriptions and donations the amount had been increased by the winter of 1851 to \$7,948.08.

**Early-Day Educators.**—In his address to the first legislative assembly of the State of Deseret, in 1849, Governor Young urged the members to incorporate a university “where our youth may receive training along all the lines of science, philosophy, and religion that will make them

polished shafts and useful men in the future of our State." Among those who were appointed on the first board of re-



Orson Spencer, First President of the University of Deseret  
(now Utah), 1850

From a painting by Will Clawson

gents, John M. Bernhisel, Orson Spencer, Albert Carrington, Daniel H. Wells, Hosea Stout, W. W. Phelps, Elias Smith, and Zerubbabel Snow were college graduates. Mr.

Spencer, the first chancellor, received his training at the Lenox Academy in his native State, Massachusetts, and later received both his A.B. and A.M. degrees from Union College, New York. He arrived in Utah in 1849. While travelling in Europe in 1852, Mr. Spencer sent to the university an extensive library of German, French, Italian, and English books. Doctor Bernhisel was a graduate of the University of Pennsylvania and the first representative to Congress from the Territory of Utah. In college he was a classmate of Simon Cameron, the leading senator for years from Pennsylvania, and other warm personal friends were Thaddeus Stevens and Doctor Kane, the Arctic explorer. Through his efforts the first postal service was established in 1850 between Utah and the eastern states, and it was he who was sent by Governor Young to purchase a library in New York City, which was shipped by ox-teams across the plains to Utah in 1851. This library cost \$5,000, and contained both the ancient and modern classics. Orson Pratt was a noted scientist and mathematician, and his book, *Biquadratic Equations*, was published in London, and was used in some of the English and French universities. Much could be said of the high intellectual acquirements of all these men.

At a meeting of the chancellor and board of regents in April, 1850, it was decided to make an appeal to the world for books, maps, charts, and anything that would be of interest and help in the university which was to be a "centre of light and training for the youth in these the last days." As a result of the deliberations of this meeting, a circular letter was issued to all missionaries in the world proselytizing for the Mormon Church, which undoubtedly is one of the most interesting documents of the history of education in America. It reads as follows:



CIRCULAR OF THE CHANCELLOR OF THE UNIVERSITY  
OF THE STATE OF DESERET

## PATRONS OF LEARNING:

The citizens of the State of Deseret have established a University at Great Salt Lake City; the Chancellor and Board of Regents appointed to superintend the same, do hereby issue the following circular to you.

We should despair of any assistance whatever, if we were not assured that our young institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of new things appealing to your sympathies, your prejudices, your hopes, and your fears. It is only wise men who can discriminate the true from the false. To them we appeal, whether they be few or many. Here is an institution which is like the fondling babe of the Hebrews. It is the child of Providence, and is destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest and brightest livery, and teach all nations all useful arts and sciences. This institution is needed to meet the wants of thousands that annually emigrate to this great basin. Multitudes of all ages come from under the heavy hand of oppression, and desire instruction in order to be free, useful and happy. This boon must be given them without respect to age or means. The emigrants and outcasts of all nations will here find cheapest terms. Here instruction by means of lectures or otherwise will be brought to the level of the labouring classes of every grade, of every religious faith, of every political and social creed, and every living language. It is neither arrogant or extravagant to say that this institution is forthwith prepared to teach more living languages classically, than any other University on the face of the earth; and as to the matter of dead languages, we leave them mostly to the dead. The known industry of this people in building cities, with almost magic celerity, is not least visible in their system of diffusing knowledge of the sciences throughout the popular mass. It is interwoven in the very fabric of this people's organization and progress to educate the mass, and elevate all the people to the fullest extent of their capacity.

Facilities for acquiring intelligence from every portion of the globe will be more perfectly secured to this institution than to any

other of our acquaintance. Correspondence will be kept up with persons in the service of the University, living at London, Edinburgh, Paris, Rome, Copenhagen, and Calcutta.

Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabrics of governments, or in domestic sociality, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, that can be gleaned that is valuable, we venture to say, unhesitatingly, will be copiously poured into the lap of this institution.

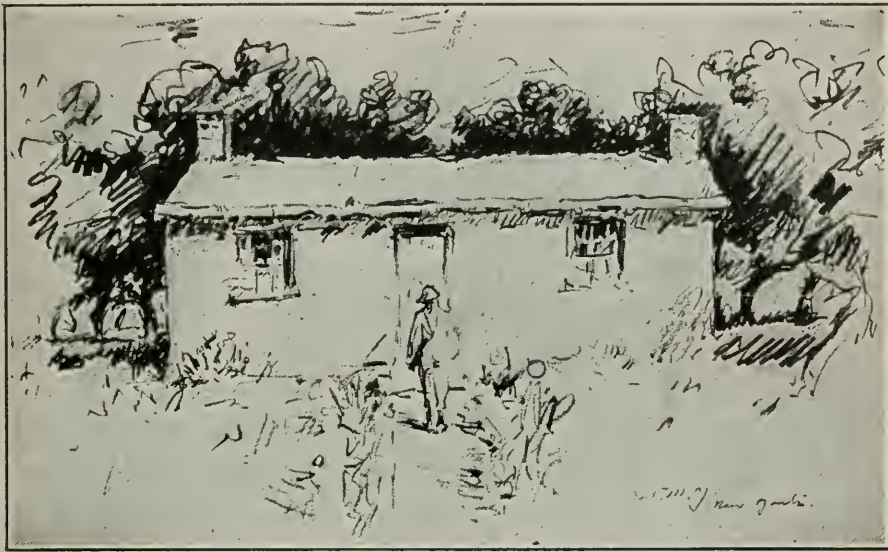
Religion, politics, literature, discrepant prejudices, private and public rights of individuals in large communities, all can here meet on this loftiest platform of nature's heights, and enjoy the highest order of freedom of individuality, and of community, that have been so long sought after by the great and good of all ages. The rim of this wonderful basin descends from the snowy heights of the clouds almost to the level of tropical heat in the time of summer. The composition of the soil surpasses that of the vale of the Nile. The elements need only to be modified and compounded by the hand of art, in order to become productive beyond the conception of the most credulous.

Graduates of colleges and students of law, medicine, and theology may here receive weekly lectures gratis. No persons will be denied the benefits of the University for want of pecuniary means. Donations may be paid over to Orson Pratt, Liverpool, England; to John Taylor, Paris, France; to Lorenzo Snow, Rome, Italy; to Erastus Snow, Copenhagen, Denmark; and to Orson Hyde, United States.

Done by order, and in behalf of the Board of Regents of the University of the State of Deseret. Orson Spencer, Chancellor, Great Salt Lake City, April 17th, 1850.

The "Parent School."—The University of Deseret, or the "Parent School" as it was first called, was opened November 11, 1850, under the supervision of the chancellor and the board of regents. The *Deseret Evening News* of November 16 says: "The Parent School began on Monday last at the home of John Pack in the seventeenth Ward, under the direction of Professor Orson Spencer. The Board of Regents has employed Dr. Cyrus W. Collins, M.A., who

will teach all branches taught in the high schools. The prospect is favorable for a rapid advancement in the sciences." The old Pack home was located on the corner of West Temple and First North Streets, immediately east of the present seventeenth-ward chapel. Sessions of the school



First Home of University of Utah in 1850

From a painting by M. M. Young

were held in the parlor, and immediately across the little hall was the first mercantile store in Utah, where the students were enabled to purchase copies of the *Lindley Murray English Readers*. The John Pack house was known far and wide by the merchants of the plains, and it was at his house that Livingston and Kinkead deposited their stock of goods in 1849, which had been hauled over the plains from Independence and which was valued at \$20,000. There were boots and shoes, tobacco and grain, bacon and molasses, shirts, hats, caps, calicos. This first mercantile firm of our State's history also advertised pencils, ink, and writing material.

How the Students Paid Tuition.—Orson Pratt, Cyrus W. Collins, and Orson Spencer formed the first faculty. Forty students were enrolled the first year, and each one was required to pay eight dollars every ten weeks for the annual session. The tuition was payable in advance, and in lieu of money, wheat, potatoes, flour, building rock, and lumber were taken. Some one has humorously but truthfully remarked that in those days “the teachers’ salaries, instead of being drawn on the bank, were drawn on wheel-barrows.” While the students of that first university, or “Parent School,” were regularly assigned their lessons from the text-books, the instructors generally lectured to them, particularly on history, literature, and philosophy. The old record of the university particularly speaks of the wide interest taken in the evening lectures that were given during the winter of 1850–1851. For a few weeks in the spring of 1851 classes were held in the council-house, then called the State-house, located on the present site of the *Deseret News* corner, but in the autumn, owing to the meeting of the Territorial legislature in the State-house, the “Parent School” was moved to the Thirteenth Ward Hall, which had been erected for school purposes. The report of the Governor and legislature, 1853, is not so encouraging, for the secretary of the board of regents, Robert L. Campbell, says:

During the past year, the Parent School has not been in so flourishing condition as heretofore, arising partly from the inadequacy of means to sustain those who had charge of it; and partly for the want of a suitable location for carrying on the education of the rising youth of our city in its higher branches. Its professors have sustained a considerable loss of time and means in consequence of a failure to collect terms allowed, and we would suggest to your honorable body, that a compensation be awarded them for services out of the public treasury. We would also suggest that more efficient means be adopted by committee or otherwise to ensure the further payments of our professors, and that means may also be taken to forward the Parent School House in its erection and completion, that the Institution may assume a flourishing aspect.

**An Appeal for Help.**—A laboratory for chemistry and physics was fitted up, and lectures were given in the evening by Orson Pratt and others, but, owing to the want of means, the “Parent School” did not grow so rapidly as the chancellor and regents wished. The people had their economic problems to solve; and at times everybody had to toil hard at the soil to combat the drought and pests of the fields. Money was scarce and the people were poor. It seems from the journals and writings of those days that the people struggled at times almost in the very face of death and destruction that all might live and prosper in their new homes. It is, therefore, pathetic to read the following appeal to the Congress of the United States for help to maintain their new university:

### MEMORIAL TO CONGRESS FOR FIVE THOUSAND DOLLARS FOR THE UNIVERSITY

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES  
OF THE UNITED STATES IN CONGRESS ASSEMBLED:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, feeling a deep interest in the future welfare of the Territory, and for the advancement of her sons and daughters in science and literature, respectfully ask your honorable body to appropriate the sum of five thousand dollars, to advance the interests of the University, established by law, in the city of Great Salt Lake; and that the said sum be applied to the above purpose, under such regulations as your honorable body may appoint.

Situated as we are, remote from the multiplied facilities for improvement possessed by the older States and Territories, and unable to avail ourselves of the advantage arising from the lease or sale of certain sections of public lands, invariably appropriated for school purposes, from the fact that no land bill has yet passed for Utah; we feel to urge our claims upon the generosity of your honorable body, with an assurance that they will meet with a response, generous on your part, and highly necessary and advantageous on ours; and your memorialists, as in duty bound, will ever pray.

Approved Jan. 17, 1854.

Congress did nothing. The general government had, up to that time, left education to the respective States. It was not until ten years later that the government began making bequests for colleges and universities. This came about through the celebrated Morrill Bill of 1862.

**Governor Young's Message of 1854.**—In 1854 Governor Young said, in addressing his annual message to the Territorial legislature:

The subject of education has probably received as much attention in this as in any other as newly settled State or Territory. In almost all the wards and districts good schoolhouses have been erected, and schools maintained a part of the year, but I fear that sufficient attention is not paid to the selection and examination of teachers, of the manner of conducting schools. Although the board of regents have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet, at this moment, there is not a Parent School for the instruction of teachers, a mathematical or high school where the higher branches are taught, in all the Territory. . . . As a Territory, we have peace, and extensive ability exists with the people to establish and sustain good schools in every ward and district, not only three or six months in a year, as it appears at present most common, but ten or eleven, wherein every child, no matter how poor, may find admittance. Schools for teachers, mathematical schools, and schools wherein the higher branches are taught, should also be kept in operation in all the principal towns.

Governor Young appears to be somewhat perturbed that the university is not growing so rapidly as one might expect. The three trustees of every ward of the city and country settlements often reported their desires of preparing students for the university. During the period from 1853-1857, the thirteenth ward in Salt Lake City offered courses of study somewhat in advance of those of an ordinary district school. The records of that ward give as the trustees:

Bishop E. D. Woolley, Horace S. Eldredge, and James Townsend, and they co-operated with the chancellor and regents of the university in maintaining a school that would take the place of the "Parent School." During the entire decade from 1850 to 1860, notwithstanding the fact that at times the people faced famine and destruction from the elements, the schools in the various towns and cities were never forgotten, and the friendly rivalry of those in Ogden, Provo, and Salt Lake City shows an enthusiasm on the part of trustees and teachers at times not only for the "common branches" but for studies of advanced standing as well. Indeed, is it not surprising not how little people did but how much they did for education in that early day?

By 1860 there was a rather wide-spread co-operation to advance schools again all over the Territory. Up to that time every session of the legislature had appointed a chancellor and board of regents, whose duty it was to look after the "Parent School" as well as the Territorial schools. The *Deseret Evening News*, in commenting on the year 1859, says again:

There is another subject which we with pleasure allude to, and that is the impetus which has to a goodly degree, been given to the subject of education, and the mental culture of the rising generation throughout the Territory, within the last six months. Better schools have been provided, and more attention has been given to that important subject by all classes, both old and young, than ever before, since we have been in the Territory. If the intentions and resolutions of the Chancellor and Regents of the University are carried out, and the provisions made by the Legislature strictly complied with, the great work which has been begun will continue to progress until the schools and institutions of barren Deseret will not be inferior to those of any State in the Union; and in point of general intelligence and scientific attainments, the people, and especially the youth, will be second to none.

## CHAPTER XXX

### AMUSEMENTS IN EARLY DAYS

**The Dance.**—The pioneers crossed the plains to the tune of a brass band. Music and the dance played a conspicuous part in the amusements of the people while on the plains, and whenever a settlement was made in any remote part of Utah, the people naturally did something to relieve the strain of their hard work in the fields and on the roads. There were no drones in the pioneer camps. Everybody worked, and in turn co-operated in creating some kind of amusement for all. Many kinds of recreation diverted their minds from the daily routine, and thus their cares were dulled or momentarily forgotten. The favorite form of amusement was dancing. Even around the camp-fires on the plains, the people gathered for their dances, and to the tune of the violin or accordion, and the organ, they danced the quadrille and minuet. When colonizers went out from Salt Lake City to build a settlement on a stream, some kind of musical instrument was, as a rule, carried along, and when the first camp was made at a place to be permanently located, the people danced and praised God in song. When the school and meeting-house was built in any settlement, the rough floor was soon prepared for the dance by a process of glazing with wax. During the winter months the people set apart certain nights for a "gathering." A concert or dance was announced, and from far and wide the people came in bob-sleighs, if snow had fallen, or in the old family wagons. There was generally a fiddler, and to the fiddle was added the music of an accordion or organ. After the



opening prayer, the fiddle struck up as a signal for the march to begin. Round and round in different figures the men marched with their "ladies on their arms." Many of the dances of those days have gone out of date, but how they were enjoyed! The dance consisted of a common movement, such as swaying or stamping, done by a group of men and women to the accompaniment of rhythmic cries and hand-clappings. Chief among these were the quadrilles, polkas, Scotch reels, and minuets. A caller who had a voice that could be heard above the din of the music and dancing was in an elevated position, where he could shout out the calls. "All set" was the signal for the music to begin. "Circle all," "Grand right and left," "Four ladies change," "Doce dough a little more dough," and the revellers swung their partners. Then came the intermission for the fiddler to rest a moment, then the dance went on. The floor was cleared for a lively step-dance or a stump speech. A waltz was now and then indulged in. Often a lady was compelled to leave the floor, for her baby was crying. No mother remained at home on account of the children. They were brought along.

Sometimes the revellers brought their suppers, and in some side-room or in the main hall an hour would be devoted to eating, and no one went away hungry. In the early morning the dancers reached home, but at the break of day the men and boys were at the barn doing the chores, and the women were preparing breakfast, as usual. In some of the settlements dancing-schools were established. In Brigham City as early as 1853 a dancing-school was opened. It was under the direction of John Bynon. "Money Musk," "Twin Sisters," and all of the other old dances were taught. "Blindman Jones" with his fiddle furnished the music for these occasions. Later he was accompanied by the accordion. In describing the first dancing-school, one of the

pioneers, Mrs. Sarah Squires, says: "In the early days the people danced not only in the meeting-houses but in their own homes, and sometimes the barn floor was cleared, and there we danced. In 1856, after Box Elder County was organized, it was decided to build a court-house, and among the first things done was the construction of a large platform, where the workmen might dance a quadrille or two before returning to their afternoon work; or where, after the day's work, they might go for a few hours of amusement."

**Other Games.**—Admittance to the dances was paid for generally in kind. Squash, cabbages, potatoes, and other vegetables were taken at the door, and often the gay young man paid for his ticket and that of his partner with a piece of meat or a skin of some fur-bearing animal. In the home were quilting, carpet-rag, and corn-husking bees. After grubbing a field of sage-brush a bonfire would be announced, and the young people would assemble to play "Sheep over the river." A wolf was chosen, and then, standing on one side of the fire, he would announce himself, and the crowd responded with words: "Wolf over the river." "What will you have?" "A good fat sheep." Then say the sheep: "Catch us if you can." And off would scatter the boys and girls through the field, and after them the wolf.

The dance-halls were lighted in early days with home-made candles or tallow-dips. On holidays the people engaged in horse-racing, ball games, and foot-racing, and it was not uncommon for the youth of two towns to come together and engage in some contest of strength like "pull the rope." The contestants were placed on each side of a stream, and each party tried to pull the other into the water.

**The Holidays.**—The people always had their holidays, and Christmas, Thanksgiving, the Fourth of July, and Twenty-fourth of July were, as a rule, duly celebrated.

The first Christmas spent by the pioneers in Utah was one

of thanksgiving. Food was scarce and most of the people were housed in the Old Fort. While the winter was a mild one, there was intense suffering, especially among the women and children. There was a Christmas spirit on the 25th of December in the camp of the pioneers. There were no Christmas gifts as we have them to-day, but there was the larger thought of good-will and mutual helpfulness. Everybody was ready to help and to share. The finer instincts of religion and morals were manifested in clean thoughts and good deeds. Says one of the young girls of that day:

**R**I remember our first Christmas in the valley. We all worked as usual. The men gathered sage-brush, and some even ploughed, for, though it had snowed, the ground was still soft, and the ploughs were used nearly the entire day. Christmas came on Saturday.

We celebrated the day on the Sabbath, when all gathered around the flagpole in the centre of the fort, and there we held meeting. And what a meeting it was. We sang praise to God; we all joined in the opening prayer, and the speaking that day has always been remembered. There were words of thanksgiving and cheer. The people were hopeful and buoyant, because of their faith in the great work they were undertaking. After the meeting, there was handshaking all around. Some wept for joy, the children played in the enclosure, and around a sage-brush fire that night we gathered and sang:

“Come, come, ye Saints,  
No toil nor labor fear,  
But with joy wend your way!”

That day we had boiled rabbit and a little bread for our dinner. Father had shot some rabbits, and it was a feast we had. All had enough to eat. In the sense of perfect peace and good-will, I never had a happier Christmas in all my life.

In the pioneer homes and towns of Utah, Christmas Day was always fittingly celebrated. But in those far-gone days the children were taught to appreciate any little gift. There was no store full of toys, as we have them

to-day. The gift was always an expression of the great love of the giver. Sometimes a man gave a beaver-skin or a buffalo-robe to his wife and children. The gift made all happy. Often the head of a household provided venison and wild fowl for a feast, and all shared, and neighbors were invited to partake. There was no selfishness, no envy, no bigotry. People did not hold themselves aloof from others. There was social equality and regard for one another that was sincere. Children did not have every whim satisfied; they were pleased with any little plaything, and the dissatisfaction seen among the young people to-day was absent from the home and school. There was manifested a joy in living, and when they prayed they felt God's watchful care; when they worked they knew of His helpful presence.

**The First Thanksgiving.**—A Thanksgiving Day celebration was held in Salt Lake City on August 10, 1848. The people were happy, for the gulls had saved the crops, and all felt that the mercies of God had been made manifest. Mr. Parley P. Pratt describes this event in a letter to his brother Orson dated September 5 of that year. He writes:

R On the tenth of August last, we met, to the number of several hundreds, under a large awning, to celebrate our first harvest in the Great Basin. We had a feast which consisted almost of variety of food, all produced in the valley. We had prayer and thanksgiving music and dancing and firing of cannon.

Here is the advice of Governor Young to the people in his Thanksgiving Day proclamation, issued in December, 1852:

. . . I, Brigham Young, Governor of the Territory aforesaid, in response to the time honored custom of our fathers at Plymouth Rock, by the governors of the several states and territories, and with a heart filled with humility and gratitude to the Fountain of all good for His multiplied munificence to His children have felt

desirous to and do proclaim Thursday, the first day of January eighteen hundred and fifty-two, a Day of Praise and Thanksgiving, for the citizens of our peaceful territory. . . . And I recommend to all the good citizens of Utah that they abstain from everything that is calculated to mar or grieve the spirit of their Heavenly Father, on that day; that they rise early in the morning of the first day of the New Year, and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge be hungry, thirsty or cold; while the women are preparing the best of food for their households, and their children ready to receive it in cleanliness and with cheerfulness. . . . I also request of all good and peaceful citizens that they abstain from all evil thinking, speaking, and acting on that day; that no one be offended by his neighbor; that all jars and discords cease . . . that all may learn truth and have no need of priests to teach them. That all may do as they would be done by. I further request that when the day has been spent in doing good, in dealing out your bread, your butter, your beef, your port, your turkies, your molasses, and the choicest of all products of the valleys of the mountains, at your command to the poor; that you end the day in eating with singleness of heart as unto the Lord with praise and thanksgiving, and songs of rejoicing. Retire to your beds early and rise early again and continue doing good.

**Fourth of July.**—All the cities and towns celebrated the Fourth of July, as well as the Twenty-fourth. Committees were generally appointed to arrange for the events, and when the holidays came there was a parade, followed with horse-races and a “picnic at the grove.” A programme was generally given, and the Declaration of Independence read. The *Deseret News*, in speaking of the Fourth of July celebration in 1853, says:

The people of Salt Lake City were as independent as free men on the 4, inst., which may be learned from the report of the committee, published in this paper. . . . The day was very warm like all days in the Valley of late. The Social Hall was filled in the evening, and hundreds retired for the want of seats. The school houses in the 14th ward were filled with prayers, and music and dancing and

speeches, and picnics, and joy, and gladness. . . . We have similar reports from other school houses in the city. Many toasts were offered and speeches made expressive of the rich sentiments and liberal feelings cherished by the people in maintenance of American liberties.

. . . Resolved that while we extoll their fame (the fathers of the Revolution) and commend their patriotism, we will seek to emulate their virtues and profit by their example, and faithfully maintain and transmit to our latest posterity those principles of liberty and independence, which cost them so great a struggle fought with so much consequence to us.

## CHAPTER XXXI

### A THEATRE IN THE WILDERNESS

The ideals and daily lives of a people may be judged pretty much by their standards of amusements. The culture of a people is expressed in art, literature, music, and the drama which "bind people together in the kindlier feelings of our common nature." Among the fine arts encouraged by the pioneers of Utah were music and the drama, and hardly had the colonizers planted their fields and begun building their homes when they built a theatre in the wilderness. So successful were they in carrying out their ideals that Mr. M. B. Leavitt, in his *Fifty Years of Theatrical Management*, says:

*S*weeping as the statement may seem, I do not believe that the theatre has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City.

The theatre was an educational factor in the early communities, and hardly a town came into existence but what encouraged the drama in some form. In a lecture delivered at one time by Hyrum B. Clawson, one of the pioneer actors, he said:

It is the actor that brings home to us the name of Shakespeare, Racine, Schiller, and the hosts of literary lights who have given us our literature.

In 1850, the Salt Lake Musical and Dramatic Association was formed in Salt Lake City, for the purpose of promoting the drama and encouraging music. The association in-

cluded the old Nauvoo brass band and the members of the dramatic club. In 1850 there was located on Temple Square the Bowery, where the people met for worship on the Sabbath day. The place was a general meeting-house for civic gatherings as well as for religious meetings, and it became our first theatre. Here in the early part of the year "Robert Macaire" was played to crowded houses, and upon one occasion a number of Ute Indians witnessed the play. An orchestra under Captain William Pitt was present, and those who took part were William Clayton, Jacob Hutchinson, George Ward, and David Smith, and others. The play was advertised in the different ward meetings, "and it was respectfully requested that all be on time, that the actors and actresses should be put to no inconvenience in the acting of their parts."

**The Social Hall.**—Then was built the Social Hall, the first theatre west of the Missouri River. It was a good-sized building for those days, its dimensions being forty by eighty feet. It had an imposing stage with dressing-rooms, and the upper part was the main auditorium, while the basement was used for dancing and banquets. Soon after the dedication of the building, January 1, 1853, a bust of Shakespeare was placed above the stage. There it remained to bear witness to the idealism of the people. The first play presented was Bulwer Lytton's classic, "The Lady of Lyons." For months the company practised, and the performance was given before an audience which was "highly critical and demanded the best of our talents." A number of plays were given, and they did much to enliven the social life of the pioneer whose days were spent in the canyons gathering fuel and timber for their homes, and in clearing the land and irrigating the crops. The Social Hall became the centre for amusements, and gold-diggers and colonizers on their way to California often found entertainment there.





Salt Lake Theatre, Built in 1862



The Social Hall, Dedicated in 1852

On the night of the production of "The Lady of Lyons," James Ferguson played Claude Melnotte, and Mrs. Wheelock Pauline. During the first winter "Othello," "Damon and Pythias," and "Pizarro" were played. Among those who were members of the Deseret Dramatic Association, which had been reorganized, were Hyrum B. Clawson, Phil Margetts, Robert Campbell, John T. Caine, R. T. Burton, William Clayton, David O. Calder, Joseph Simmons, Henry Maiben, Horace Whitney, John Kay, and William C. Dunbar. Among the lady members was Miss Judd, later Mrs. Margaret Clawson. H. B. Clawson was the manager of the company. Said Mr. Clawson one evening in his lecture on "Theatricals in the Early Days":

Governor Young insisted that I write to the noted publishing houses both of America and England for plays. I corresponded with the managers of Daly's Theatre, Tony Pastor's in New York, and His Majesty's Theatre in London. We had the bust of William Shakespeare above the stage to inspire us to seek the best in our literature.

Down through the fifties the Social Hall remained the centre for amusements. It was used for several sessions of the Territorial legislature and for concerts and public lectures. It stood until May, 1922, as a worthy expression of the ideals of the pioneers.

**Salt Lake Theatre.**—It was not long before the people demanded a larger building for the drama, and this demand resulted in the erection of the Salt Lake Theatre, whose portals have been graced by Booth and Barrett, Coudock Irving, and Pauncefort, and a host of others of the world's greatest actors. Ground was broken for the erection of the theatre, July 1, 1861. William B. Folsom was the architect. It was the object of the promoter of the theatre to build a house that would rank as one of the finest in the

United States. Mr. Leavitt says in his *Fifty Years of the American Stage*:

**R**At the time of its erection, it was not surpassed in the magnitude, completeness, and equipment by any other existing house. Its stage, one hundred and fifty feet deep, remains the most conspicuous of any in the country.

And the eloquent historian, Mr. Orson F. Whitney, says in his description of the building:

The ground plan of the building was eighty by one hundred and eighty-four feet, with walls eighty-four feet to the square. The rock work three feet thick rose twenty feet above the ground, from which point the adobe walls were two and a half feet thick. The interior was handsome, fitted up gorgeously for those times. . . . The total cost of the building was over one hundred thousand dollars.

In building the theatre, there were many difficulties to overcome. An old water wheel on City Creek just north of the playhouse furnished the power for hoisting the massive timbers used in the building. How to obtain iron and steel was a problem, but President Young was again resourceful. He remembered that in the course of the Utah war, many of the Government wagons had been burned and destroyed beyond Fort Bridger. There might be found plenty of iron and steel junk. The wreckage was brought in and hammered by hand into nails.

When the first plays were staged, the footlights were tallow candles. If the stage was to be darkened, the lights were blown out; then relighted as the scene required.

**Opening Night.**—The theatre was dedicated on the evening of March 6, 1862. Daniel H. Wells offered an eloquent prayer of dedication. An opening anthem, composed by Eliza R. Snow, was sung, and the orchestra played "The Star-Spangled Banner." A number of addresses were given,

and, on March 8, two days later, the "Pride of the Market," with John T. Caine as leading man, was played. This was followed by the farce "State Secrets." The theatre was managed by Hyrum B. Clawson and John T. Caine, and during their years of management there appeared some of the noted actors of England and America. The local members of the dramatic association played without remuneration, but those who were brought from the eastern states were given good compensation, for it was a long journey over the plains from the Missouri River by stage-coach to Utah. Among these were Thomas A. Lyne, Sir George Pauncefort, John McCullough, Julia Dean Hayne, Annie Adams, and Sarah Alexander. In 1867 C. W. Couldock came with his daughter from Rawlins, Wyoming, by stage-coach.

The history of the first three seasons of the theatre will tell something of the interest the people took in the old play-house. T. A. Lyne came in the early part of 1862. He had acquired fame in Philadelphia, and on his arrival in Salt Lake City he headed a stock company, and during the season of 1862-1863 gave "The Honeymoon," "Damon and Pythias," "Richelieu," "Othello," "Richard III," "William Tell," "Pizarro," and "Virginius." Lyne took the leading rôle. Then came Mr. and Mrs. Seldon Irwin, comedians, who arrived from Denver by stage-coach. They brought with them "Camille," "The Lady of Lyons," and "Our American Cousin." The Irwins were popular, and afterward returned to Salt Lake to play engagements. Then came, in 1864, Sir George Pauncefort, a scholarly English actor, whose teachings and acting probably did more to advance the talents of the young home performers than any other agency up to that time. He was the original "Armand" in "Camille," played by Matilda Herron in New York in 1858. Under his direction "Hamlet," "Macbeth," and "The Romance of a Poor Young Man" were given.

After Pauncefort, came many noted people of the stage, among whom was the beautiful Julia Dean Hayne. With George B. Waldron as leading man, she gave "Camille," "Macbeth," "Leah the Forsaken," "Peg Woffington," "The School for Scandal," "Lucretia Borgia," simply daz-

**Wednesday, August 10, 1864.**

Will be presented, for the second time, Shakspeare's sublime Play, in 5 Acts.

# HAMLET, PRINCE OF DENMARK

<p><b>Hamlet</b>, King of Denmark..... Mr. J. S. LINDSAY.</p> <p><b>Polonius</b>..... Mr. D. MCKENZIE.</p> <p><b>Laertes</b>..... Mr. J. T. CAINE.</p> <p><b>Horatio</b>..... Mr. J. M. SIMMONS.</p> <p><b>Osric</b>..... Mr. J. A. THOMPSON.</p> <p><b>Ghost</b>..... Mr. J. R. CLAWSON.</p> <p><b>Murderers</b>..... Mr. H. MAIRY.</p> <p><b>Queen</b>..... Mr. H. K. WHITNEY.</p> <p><b>OPHELIA</b>..... Mrs. FLORENCE BELL.</p> <p><b>Attendant</b>..... Miss ALEXANDER.</p>	<p><b>Ghost of Hamlet's Father</b>..... Mr. J. B. T. [unclear]</p> <p><b>Mr. GEORGE PAUNCEFORT.</b></p> <p><b>Brandaer</b>..... Mr. J. B. KELLY.</p> <p><b>Francisco</b>..... Mr. B. G. WOOLLEY.</p> <p><b>First Actor</b>..... Mr. G. TRASKALE.</p> <p><b>Second Actor</b>..... Mr. R. P. VEELEN.</p> <p><b>First Grave-Digger</b>..... Mr. P. MARGETTS.</p> <p><b>Second Grave-Digger</b>..... Mr. W. C. DEMPSEY.</p> <p><b>Mr. L. GIBSON.</b></p> <p><b>Mrs. FLORENCE BELL.</b></p> <p><i>Actress, Singers, Ladies, Costumers, Couriers, etc., &amp;c.</i></p>
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Programme of "Hamlet," Played in Salt Lake Theatre, August 10, 1864

zling audiences, managers, and her fellow players alike with the brilliancy of her genius. When she left Salt Lake City in 1866, she was given a reception in the old playhouse, and her farewell words are remembered by some to this day. She said:

Ladies and Gentlemen: It is but seldom I lose the artist in the woman or permit a personal feeling to mingle with my public duties; yet, perhaps, in now taking leave, I may be pardoned if I essay to speak of obligations which are lasting. If, during my lengthened stay within your midst, some trials have beset my path,

many kindnesses have cheered the way, the shafts of malice have fallen powerless, and the evil words of falser hearts have wasted as the air. And perhaps in teaching me how sweet the gratitude I owe these friends, I should almost thank the malignancy which called their kindness forth. For such, believe me, memory holds a sacred chamber where no meaner emotion can intrude.

To President Young, for very many courtesies to a stranger, alone and unprotected, I return these thanks, which are hallowed by their earnestness; and I trust he will permit me, in the name of my art, to speak my high appreciation of the order and beauty that reigns throughout this house.

I would the same purity prevailed in every temple for the drama's teachings. Then, indeed, the grand object would be achieved and it would become a school

“To wake the soul by tender strokes of art,  
To raise the genius and to mend the heart.”

But I speak too long and pause, perhaps, before the last farewell,

“A word that has been and must be,  
A sound which makes us linger,  
Yet, farewell.”

**Other Theatres.**—The brilliance of the old casts that played the boards of the Salt Lake Theatre served as models for the smaller settlements of the State, and the story of every little town has a chapter of “Early-Day Dramatics.” In 1854, a home dramatic club was organized at Lehi, with Thomas Taylor president, and, during the winter, “Luke the Laborer” and other plays were given in the old log schoolhouse. Tallow candles were used for footlights; and wagon-covers painted with charcoal and red paint, the latter from the hills above Lehi, formed the scenery and drop-curtain. The dramatic association of Brigham City first built a stage in the house of Lorenzo Snow, and here Ann Jones, Richard Evans, Orville Hendrick, and Lydia and Abigail Snow played “Rip Van Winkle” and “The

Carpenter of Rouen," which were popular, and during the time of building of the Utah Northern Railroad the workmen crowded the little theatre, and applauded the performers. Lorenzo Snow was the manager for a number of seasons, and O. N. Stohl made the costumes. The Squire Brothers painted the scenery, and in the basement of the old courthouse, where the theatre was at one time, may still be seen the traces of trees on the walls.

## CHAPTER XXXII

### EARLY-DAY LIBRARIES AND SCIENTIFIC SOCIETIES

**Our First Public Library.**—One of the early pioneers to Utah once said in an interview:

Mother packed up a box of readers when we left Nauvoo and we had a few copies of the Bible. The box was carefully guarded all the way across the plains.

One of the first memorials presented to Congress as a result of the legislative assembly of 1849-1850 was a request of the Government at Washington for \$5,000 for a library. The request was granted, and when the act was passed, September 9, 1850, establishing our Territorial government, Congress made the appropriation. Can you picture the men, women, and children toiling day by day building their homes, and struggling to clear the soil and to plant their seeds? Women and children went into the canyons and gathered the wild berries to augment the scanty food-supply. They were bravely conquering hunger and fatigue, and yet with all their struggles and hardships they realized the help and favor and joy that books would bring them. Books were necessary for health of mind and happiness of spirit. Without them their ideals were at stake, and their children would grow up without knowledge. The people were poor. They wore homespun. In some remote parts they had the Indians teach them how to make sandals from the yucca-plant and hats from the wild grasses. Yet their



ideals must be realized, and they struggled to obtain books.

In 1851 the first library was brought by ox-teams to this State, as a result of a gift of \$5,000 by Congress. It had been purchased in New York City by Doctor John M. Bernheisel, and was a rare collection of books. There were the works of Shakespeare, Milton, Bacon, Byron, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spencer, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*; of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg. These are but a few of the names found in the list of books. William C. Staines was the first Territorial librarian.

**Lehi Public Library.**—As early as 1854, the city council of Lehi appropriated seventy dollars for the founding of a public library. In 1865 Israel Evans organized a stock company for the purpose of establishing and operating a library, the members of which were to subscribe five dollars per share. The company was organized under a grant from the Territorial legislature, Section III of which reads:

The association may raise means by sale of shares and contributions and donations for the purchase of books, maps, and charts, etc., and for leasing or erecting of suitable buildings for library, reading room and theatre.

**City Libraries.**—The Territorial legislature passed resolutions and laws creating libraries in the early sixties, and in 1866 Provo, Lehi, Nephi, Salt Lake City, Manti, Beaver, Fillmore, and other cities had their public reading-rooms.

The following unique law, passed in 1866, providing for a library in the town of Deseret, is significant, and tells a story that is well for us to remember:

### AN ACT TO INCORPORATE THE DESERET CITY LIBRARY ASSOCIATION

SECTION 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That Thomas Memmott, John Rowell, Henry Roper, Isaac W. Pierce, Martin Littlewood and their associates and successors are hereby constituted a body corporate, to be known and styled Deseret City Library Association, and shall have power to carry into effect the objects of the Association, by establishing a library of books, maps, charts and scientific instruments, connecting therewith a reading room and lectures.

**A Scientific Society Far Away from the Centres of Learning.**—In the early fifties scientific, literary, and religious societies were organized in Salt Lake City, the young people particularly taking an active part in them. The most prominent ones were the Deseret Theological Institute, founded by Brigham Young; the Universal Scientific Society, the president of which was Wilford Woodruff; and the Polysophical Society, of which Lorenzo Snow stood at the head. The Scientific Society announced its intention of establishing a museum, library, and reading-room, and the members requested the aid of the chancellor and regents of the University of Deseret. The society met once a week in the old Seventies' Hall, and later in the Social Hall, to discuss scientific and historical questions and problems. Specimens of the fauna and flora were collected, and in time the society had a splendid museum. As early as 1856 Orson Pratt had announced the fact that many hundreds of different kinds of wild flowering plants grew in Utah, a fact that has been confirmed of recent years by the Government zoologists. Governor Brigham Young, in addressing the society in the

sixteenth ward, in 1855, made this statement: "We wish you to go ahead and to organize this society. Elect good officers and have lectures on every branch of science as often as possible." A constitution was drawn up for the government of the members of the society, a part of which reads as follows:

Inasmuch as the inhabitants of these valleys have been often blessed by the Almighty, and surrounded by the comforts of life, and that many have been inspired to reflect on the importance and necessity of an institution for the diffusion of useful knowledge in every branch of art and science, believing that such an institution can now be advantageously organized, we hereby adopt the following constitution:

ARTICLE 1. Title: Universal Scientific Society.

ARTICLE 2. Object: The improvement and elevation of the intellectual powers and pursuits of its members; the first, by having lectures and papers on every branch of useful arts and sciences; the second, through the use of a good library and reading room; third, by collection in every department to form an extensive museum; fourth, by obtaining instruments and apparatus to assist in the advance of arts and sciences and by every other means within their reach.

In 1862 there was a course of lectures given on science, art, and history. The following list will give an idea of the type of subjects. The programme of lectures was published and a general invitation was extended to all the people.

## SUBJECT

## NAME

Atmosphere	Alexander Ott
Circulation of the Blood	Jesse Haven
Travels of the Children of Israel	Pres. Joseph Young
Astronomy	Elias L. T. Harrison
History of France	Eli B. Kelsey
Education	Bartlett Tripp
Home Manufacture	Henry W. Naisbitt
Modern Theories in Chemistry	Alexander C. Pyper

~~Boys and girls were encouraged~~ to attend the lectures, which to them were a source of instruction. The programmes were interspersed at times by music rendered by the members of the Salt Lake Musical Society.

## CHAPTER XXXIII

### EARLY-DAY JOURNALISM IN UTAH

**An Old Printing-Press.**—During the winter of 1846, when the Mormons were in Winter Quarters, William W. Phelps was sent to Philadelphia to buy a printing-press, with a full printer's outfit. In a second-hand store in the heart of the very district where Benjamin Franklin edited the *Pennsylvania Gazette* a press was purchased, and before the pioneer company left for the West, in 1847, the press was in Winter Quarters, and made ready to be hauled over the plains. It was an old Ramage press, and was the type used in eastern cities in the early part of the nineteenth century. It was a small wrought-iron press, and the papers were printed by hand. With the press the pioneers brought a supply of paper and ink, and a few boxes of type. It was hard to keep the ink from freezing during the winter, and as for paper, it was necessary to haul it over the plains. The old Ramage press had a lever which the printer pulled in the printing of each page. 1846

**The "Deseret News."**—The first number of the *Deseret News* appeared June 15, 1850. Its motto was "Truth and Liberty," and it sold for fifteen cents a copy. Travellers and others were charged twenty-five cents a copy, but "this amount included the notice of their names, places of residence, and time of arrival and leaving." Brigham Young appointed Willard Richards editor, Horace K. Whitney typesetter, and his nephew, Brigham H. Young, was pressman. Mr. James Melvin Lee, in his *History of American Journalism*, says: "The setting up of a newspaper plant in the wilds of the Rockies, nearly a thousand miles from civili- 1850

zation, before Denver, Omaha, or Kansas City were on the map, and when San Francisco was only a cluster of Mexican shanties, may be taken as a splendid illustration of that spirit which animated the early Mormon pioneers." The original paper was a small affair, eight by ten inches, having eight pages of three columns each. In the first edition the proceedings of the United States Senate, nearly three months prior, were given in a paragraph, and President Zachary Taylor's message to Congress, dated January 22, was reproduced in full from the *New York Tribune*. A concert was announced in the "Bowery," and a list was printed of those who had arrived in the city and had gone on to the California gold-fields. Though small compared with the newspapers of the present day, the *Deseret News* was hailed with delight by the people, and copies were carried to remote settlements and carefully preserved.

**Some Old Advertisements.**—You will be interested in reading some of the advertisements of the first volume of *The News*. In the first edition we have the following:

#### BLACKSMITHING

EMIGRANTS LOOK HERE

Horses and Oxen shod on the shortest notice, and all kind of work in my line. Prices reasonable.

WILLIAM McBRIDE.

#### A NEIBAUR

Surgeon dentist, 3d street east, 2d south of the Council House, will attend to all branches of his profession. The scurvey effectually cured.

The *Deseret News*, in advertising for subscribers, says:

Wanted at our office, flour, wheat, cornmeal, butter, cheese, tallow, and pork in exchange for the NEWS.

**A New Press.**—In 1852 a somewhat larger press was brought to Salt Lake City with a quantity of type. This,

together with a press brought to Utah by Almond W. Babbitt, and which was sold to *The News*, made it possible for the paper to be issued regularly, providing material could be obtained. On account of the approach of Johnston's army, in the spring of 1858, the printing plant was divided, and one part was conveyed to Fillmore and another to Parowan, from which places the paper was alternately issued. Matrices for the casting of type were brought by the pioneers, and in 1854, under the direction of John H. Rumel, the first type was cast. At this same time the manufacture of paper was begun on the Temple Block. Paper-making was followed for years, and a large plant was erected at the mouth of Big Cottonwood Canyon. Previous to this, however, it was often necessary to suspend the publication of *The News* owing to a lack of paper. Paper at first was brought either from San Francisco or Council Bluffs, on the Missouri River, by ox-teams. These pioneer presses were succeeded by less primitive kinds, and over the plains came a steam-press in the later fifties. Steam was generated by wood, and in order to have the hottest fire possible, men were sent to the mountains to obtain mahogany, and it took the time of one man to saw the wood into slabs small enough for the furnace. *The News* was printed as a weekly, and later as a semi-weekly, until 1867, when it came out as a daily.

Other Pioneer Papers.—*The Daily Telegraph* was started in Salt Lake City on July 4, 1864, with Mr. T. B. H. Stenhouse as editor, and August 27, 1860, appeared the first edition of *The Mountaineer*. A curiosity in Utah journalism was the *Manti Herald*, started on January 31, 1867, at Manti, Utah, by F. C. Robinson. This paper was printed entirely by hand, and with pen and ink. The first issue tells about the Deseret telegraph, which had just been opened to Manti, and also gives a long account of the Indian troubles in the southern part of the Territory.

## CHAPTER XXXIV

### THE WRITERS OF PIONEER DAYS

The Old Journals.—We are fortunate in having many journals, memoirs, and other documents concerning the colonizing of our State. Not only did the pioneers keep journals in which they carefully wrote their daily activities, but thousands of letters to people in the eastern states as well as in England tell of the life and activities of the different towns and cities of Utah when they were colonized. The journals of Orson Pratt and that of his brother Parley, of William Clayton, Wilford Woodruff, and many others are written in good English and give accurate accounts of the pioneer journey from Nauvoo to Utah. Some day these journals will be printed and placed where they may be studied, for they form the most important manuscript material that we have. It is a fact that when a person is intensely interested in some great ideal of life, that person will write and speak with eloquence. So it was with our fathers and mothers. While many of them had had no schooling, they wrote “out of the fulness of their hearts,” and their thoughts were impressive because of the sincerity of purpose that inspired them. There were many who aspired to poetry, and hardly a pioneer community existed without its one poet or more, whose writings are often found in manuscript form. True, no great writer lived in those early times to take his place among the literary lights of America, but there were some whose writings express a great appreciation for science, philosophy, and literature. Some of Orson Pratt’s works on mathematics and astronomy were published in London by



1850

F

Great Salt Lake City 2<sup>d</sup> April

Received the last Packages of the mail from William  
Richards & Thomas Bullock this A.M. between 10 &  
11 o'clock: also copies of the last documents printed;  
at the Print & Printing office, having packed with the  
Post & bid all my friends whom I went down to  
Bullock's in Salt with John & James. My down on the  
horse the next day. when Lucy got breakfast for us  
and we started for Renoise accompanying us. Passed  
up thro' the city, eastwardly green grass. That & = looking  
beautiful in the city etc. Pretty green grass on the  
kench & a little snow that fell last night, John  
I had accompanied us went over the site for the observ-  
tory & University gardens, reached Camp at mouth  
of the Kanabon, 2 1/2 miles and a trail with horses & mules  
then animal all at our disposal. soon for  
2 days then comes up 7 or 8 miles, stock on, croppings  
of course many steep & difficult ascent 1 1/2 hours  
not much snow to hinder cattle teams & go safely  
over & Camp. I made this side of the Willow Springs  
200 yds further than the Ferry, 1874 & the journey is  
re going East, and will have a run 3 m. to my  
Camp, just open on the 11<sup>th</sup> month 1871.  
Sat 21<sup>st</sup> Next other Camps made on 1. or us, my  
read spoke. number of Conference meeting of interests  
of State etc some go a bit. day. to visit a  
road, N.C. faces the same, under no. or some

the Longmans, Green Company, and were used as reference books in the University of Vienna. Orson Spencer was an early-day educator, and his writings on theology and philosophy were very scholarly. Among the hymn-writers of that early time was John Jaques, who wrote "Oh Say What Is Truth." It is a poetic gem, and stands in a class by itself.

**Sarah Carmichael.**—Among the writers of the early day Sarah Carmichael takes, undoubtedly, first rank. She was born in a small town in the State of New York in 1838, and came to Utah with her parents in 1852. We know little concerning her life as a girl. She may have attended the school of the ward where she lived in Salt Lake City. Miss Mary Cook, who in the early seventies was an instructor in the University of Deseret, gave private lessons to Sarah Carmichael, and for a while she attended the little school taught by Mrs. Camilla Cobb. We know that she attended many of the social functions at the Social Hall, but, being of a retiring nature, she was not widely known. Many of her poems appeared in the *Deseret News*, and they attracted wide attention. In 1868 Miss Carmichael married Doctor Josiah Williamson, who had come to Fort Douglas with General Conner in 1862. Within a short time after their marriage the gifted poet went into seclusion because of illness. Doctor Williamson died in 1882, but fortunately left sufficient funds for his wife to live comfortably on. Sarah Carmichael Williamson died November 10, 1901. Among the most noted of her poems are "Wild Wood Blossoms," "The Stolen Sunbeam," "Moonrise on the Wasatch," "April Flowers," "The Flag at Sumter," "The Patriot Dead," and "President Lincoln's Funeral," which some have compared with Walt Whitman's "Captain, My Captain." William Cullen Bryant in some manner obtained "The Stolen Sunbeam," and placed it in his volume of poems, "A Librarian's

of Poetry and Song.” In the *Deseret News* for March 18, 1863, we find Miss Carmichael’s poem “Homespun and Velvet,” and I quote it in full, for it is one of her simplest and sweetest productions:

“Lady Alice, robed in velvet,  
 Scarcely deigned to fling a glance  
 On the dress of home-wove cotton  
 Flitting through the rustic dance;  
 Yet the diamond on her bosom,  
 Did not give a hundredth part  
 Of the tintless light that started  
 From the depth of Marian’s heart.

Lady Alice, orange blossoms  
 Rested on her raven curls;  
 And upon her pale brown forehead  
 Slept a mist of lace and pearls;  
 Yet the sweet blush tinted rose leaves,  
 That the morning pushed apart,  
 Knew they had a sunnier pillow  
 Near the smile of Marian’s heart.

. . . . .

Lady Alice, sable velvet,  
 Nodding plumes and solemn tread,  
 Was the stately grief that bore her  
 To the slumber of the dead.  
 But the few pale earnest mourners,  
 Wore their sable in the breast,  
 That were gathered round the pillow,  
 Smoothed for Marian’s dreamless rest.

Lady Alice, gleaming marble,  
 Stood beside her tomb and told  
 That the dust was all patrician  
 Clasped within its parian fold;  
 There’s a low grave in the valley,  
 A sweet brow beneath the sod;  
 But the hearts it blessed speak only  
 Of an angel gone to God.”

**William Gill Mills.**—During the fifties one of the most popular magazines was Godey's *Lady's Book*, and one of the contributors to its columns was William Gill Mills, who was not only a poet of merit but, due to his classical education, his translations of the Greek poets were accepted by the *Monthly Literary Gazette* of Boston. They were pronounced by scholars "as equal in purity of translation and versification to any that have ever appeared." Before coming to America he won two prizes for poems in London literary papers, and for one of his poems he received the commendation of St. Bees College, England.

**Emeline B. Wells.**—In the autumn of 1919 there occurred a pretty incident in Salt Lake City. It was the occasion of the visit of the President of the United States, Woodrow Wilson, to Salt Lake City. He was accompanied by Mrs. Wilson, and during the day spent in Salt Lake City the President with Mrs. Wilson called on a pioneer woman, who then lay sick in her bed at the Hotel Utah. It was Mrs. Emeline B. Wells. Her room was a bower of flowers, and, as she received her distinguished callers, the President thanked her in the name of the United States for having the relief societies of Utah send all their wheat to the suffering children of France. Mrs. Wells became known to the representative women of America, and was a personal friend of Susan B. Anthony. She lived to be ninety-two years of age, and was born at Petersham, Mass., February 29, 1828. She was of Puritan descent, and inherited from both sides of her family a keen literary talent and a deep patriotic sentiment. Her ancestors were active in the American Revolution, and her grandfather furnished some of the money that paid the soldiers who fought in the battle of Lexington and Concord, April 19, 1775. Mrs. Wells was one of the pioneers who witnessed the great transformation of the West from primitive times to cultured conditions. For eighteen years

she was the editor of the *Woman's Exponent*, a magazine devoted to the cause of woman's rights. She wrote hundreds of editorials for her journal, and recently her poems were brought together in one volume under the title "Musings and Memories." In 1920 the Brigham Young University at Provo conferred on her the degree of doctor of literature. Her last poem, entitled "An Ode," was written when she was eighty-four years of age. Her little poem, "A May Song," is an expression of tender appreciation for nature.

### A MAY SONG

"We come from the hill-tops far away,  
 Tripping along so blithe, and so gay;  
 The fairest flowers and sweets we bring,  
 With music we make the wild-wood ring,  
     To welcome the maiden May,  
     For we crown our queen today;  
 The maids of honor her throne surround,  
 And cast their garlands upon the ground.

We search for bloom where the fairies dwell,  
 We hunt for buds in the shady dell;  
 Roses and lilies in wreaths we twine,  
 Woven from every leaf and vine,  
     To adorn the queen of May,  
     Whose sceptre we own today;  
 And our sweetest notes for her we sing,  
 And the purest offerings we bring."

**Hannah T. King.**—Another poet was Hannah T. King, who was born in the university town of Cambridge, England, in 1808. She reached Salt Lake City in September, 1853, having walked most of the way across the plains. She taught school for a number of years in the seventeenth ward, and led a busy life as a worker among the children. She loved exalted subjects and noble characters as themes for her poems. Columbus, Isabella of Spain, the Empress

Josephine, and other well-known characters of history gave themes for her pen. Her poem entitled "Decoration Day" is one of her best.

"Columbia weeps, and bows her beauteous head,  
 And drapes her flag in pendages of woe;  
 And sets apart this day to fondly show  
 Her rich appreciation of her honored dead.

Columbia! Land of promise great and fair;  
 May history's muse memorialize thy fame,  
 And form an halo round thy mystic name  
 That shall to all the world that name declare."

Eliza R. Snow.—One of the most devoted friends of Sarah Carmichael was Eliza R. Snow, whose writings more than once earned for her the commendation of editors and critics. She was born in Massachusetts in 1804. When but a child her parents went to live in Ohio, and when Eliza was twenty-one she was invited to write for publication a requiem for John Adams and Thomas Jefferson, both of whom died July 4, 1826. Her poems and writings are noted for their simplicity of style. She edited an autobiography of her brother, Lorenzo Snow, one of the pioneer builders of Utah, and later she wrote a story of the American Revolution as told by her grandfather, in which she says: "My grandfather on my mother's side, when fighting for the freedom of our country, was taken prisoner by British troops, and confined in a dreary cell, and so scantily fed that when his fellow prisoner by his side died from exhaustion, he reported him to the jailor as sick in bed, in order to obtain the amount of food for both,—keeping him covered in their blankets as long as he dared to remain with a decaying body." Miss Snow was a great traveller, and while in Palestine wrote one of her best poems, entitled "At the Sea of Galilee." She penned many lyrics, and one of them, published in Godey's

*Lady's Book*, brought a prize of eight volumes of that magazine.

An old friend of Eliza R. Snow was Henry W. Naisbitt, whose poem, "Beside the Garden Gate," is one of the delightful things of that gifted writer, and in his "To-day" we feel a thrill of hope and encouragement:

"Strength for to-day is all we need,  
There never will be a to-morrow.  
For to-morrow will prove another day,  
With its measure of joy and sorrow."

**C. C. Goodwin.**—In 1880 Judge C. C. Goodwin came to reside in Utah. An old friend of Mark Twain's and Bret Harte's, Mr. Goodwin more than once received from them encouragement to write. He went to California in 1852, where he became a newspaper man. Before the railroad crossed the continent, Judge Goodwin had contributed to the literature of the West, and his writings have played a conspicuous part in Utah history. His poem entitled "Far and Wide" won praise from Mark Twain, and his "Prospector" is a beautiful song of praise to the miner of early days. Possibly no writer has written a more beautiful eulogy of the *Pioneers of Utah* than did he. Of the pioneers he said in part:

But the exodus to Utah was not like any other recorded in history. The exodus to Italy was to a land of sunshine, native fruits and flowers; the march of Xenophon's "Immortal Band" was a march of fighting men back to their homes; the exodus of the Pilgrims was a new world of unmeasured possibilities; but the exodus to Utah was a march out of Despair, to a destination on the unresponsive breast of the Desert.

The Utah Pioneers had been tossed out of civilization into the wilderness and on the outer gate of that civilization a flaming sword of hate had been placed, which was turned every way against the refugees.

All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comforts or luxuries came to them, they made a grave in their hearts for that dream and buried it, that it might not longer vex them.

Such was their condition as they took up their western march. The spectacle they presented was sorrowful enough to blind with tears the eyes of the angels of Pity and Mercy.

Day by day, the train toiled on its weary journey. There was the same limitless expanse of wilderness around them at dawn and at sunset. The same howl of wolves was their only lullaby as they sank to sleep at night. Only the planets and far-off stars rolling on their sublime courses and smiling down upon them from the upper deep, were a nightly symbol that God still ruled, commanded order and would not forget.

**Many Other Writers.**—I must call the reader's attention again to the fact that the chapters of this book are merely suggestive of subjects that cannot possibly be exhausted. Such writers as Edward W. Tullidge, E. L. T. Harrison, Emily H. Woodmansee, E. L. Sloane, and John Lyon, not to mention many others, have all contributed to the literature of the West. Daniel Tyler, James S. Brown, and Daniel Jones gave us historical writings of the early days. Some time in a later volume we must tell of the writers of Utah to-day, when the work of Alfred Lambourne, Ned Royle, Anna Pike Greenwood, and Utah's gifted writer, Orson F. Whitney, and many others will have a prominent place.

*Basin - Schools*  
*Ridge - Amusements*  
*Mokey - Drama & Music*  
*Wood - Lumbering*





## CHAPTER XXXV

### ART IN THE EARLY DAYS

Utah's Great Artists To-day.—Utah is represented to-day by a large number of painters and sculptors who show something of the influence of the ideals of the pioneers as well as the beauties of the country and the inspiration of the lofty mountains. Such men as Cyrus E. Dallin, whose masterpieces are seen in the galleries of America; Solon Borglum, whose equestrian statue "The Pioneer" graced the entrance of the Court of Flowers at the San Francisco Exposition in 1915; and Mahonri Young, whose "Gull Monument" alone places him among America's most noted artists, have all come of pioneer parentage. The spirit of their fathers has been inherited, for it is true as William Morris, an English critic, wrote: "Art is the expression of man's pleasure in labor, and beauty is a natural and necessary accompaniment of productive work." In the pioneer days men loved their work and saw beauty in Nature, and gained their happiness by conquest. But they had great sorrows, and lived through days and weeks of poverty. And yet they had happiness, for they were the kind of people of whom Ben Jonson speaks: "He who has built himself a hut in the desert heath, and carved his bed and table and chair out of the nearest forest, will assuredly have joy in them." Like all pioneers of America, the physical needs and activities of the people were greater than their mental needs and activities, and most of their energies went into the struggle to master Nature and the soil. There was a natural culture, however, in the hearts of the pioneers. They devoted time to cultivating their minds. They had vision and imagination, which produced lofty

ideals, and the generations that came after them inherited the idealism of their fathers. Artists there were in the early days, and as I write about them, it is remembered that "Praise is a debt we owe to the virtues of others."

**Pioneer Sculptors.**—One of the earliest sculptors in Utah was William Ward, who came to Utah in 1853. The lion which still graces the old Lion House, the former home of Brigham Young, is his work. Mr. Ward was associated with Truman O. Angell, and helped design a number of the historic buildings of Utah and Salt Lake City, among which were the Lion House, the President's Office, the Bee-Hive House, the Eagle Gate, and the "White House on the Hill," the Social Hall, and the old Brigham Young schoolhouse. Ward will always be remembered for his bust of Shakespeare, which stood for years above the stage of the old Social Hall. Then there was Ralph Ramsey, who carved the beehive on the building of that name, as well as the first eagle that adorned the Eagle Gate.

**Pioneer Painters.**—A number of little landscapes were painted in the early fifties by William Majors, who on going to England died in London, in 1853. In 1861 there came to Utah Daniel Anthony Weggeland, a Norwegian. When only seventeen years old he became a student in the Royal Academy of Fine Arts in Copenhagen. After studying in his native country, he emigrated to America, and later to Utah. He is called the "Father of Utah Artists," and because of his fine literary attainments as well as his love for art, he exerted a marked influence on the youth of his day. He worked on the scenery of the old Salt Lake Theatre. One of his pictures, "The Gypsy," was exhibited at the Centennial Exposition in 1876, and received commendable notice. Many of his little sketches, made while driving an ox-team over the plains, are still preserved. He carried a box of paints with him from his native home, and he once told how he

used to wander away from the camp far into the night, and be thrilled by the wildness of nature and the lonely sounds



Bust of Shakespeare Which Stood for Years Above the Stage of the Social Hall, Salt Lake City

of the night. With Weggeland was associated George Ottinger, who came the same year to Utah. Ottinger was from Pennsylvania, and arrived in Salt Lake when sage-

brush still grew in the streets. He had been a sailor and had seen much of the world. Locating in Salt Lake City, he entered into partnership with C. R. Savage, and conducted a photograph gallery. Mr. Ottinger was a versatile artist, and his "Pony Express" was reproduced in *Harper's Weekly*. His "Last of the Aztecs" won the gold medal at the Territorial Fair in 1879, and one of his paintings was exhibited at the Phoenix Art Gallery in Liverpool. His "Cabeza de Vaca" is an historical painting of the four men who made the first trail across the American continent from Florida to Mexico, during the years 1527-1536.

In the hand-cart party of 1857 was C. C. A. Christensen, who drew a hand-cart across the plains from the Missouri River. Mr. Christensen came from Denmark, and was not only an artist of rare genius, but some of his poems in his native tongue were considered among the best of Danish literature of the last century. His home was in Sanpete County, and while he painted some of the scenery for the Salt Lake Theatre, his most noted pictures were those done in water-colors, depicting the history of the founders of Utah.

William Morris.—William V. Morris was another of our first artists. He immigrated to Utah from Wales in 1852, and on his arrival in Salt Lake City, opened the first art store in the Territory. His stock comprised paints and oils, but his work individually was house-decorating and mural work. He did the art work in the Bee-Hive and Lion Houses for Brigham Young; and in the old Devereux House, the former residence of William Jennings, he decorated the walls and woodwork in such a manner that through the years his work received flattering comment by the numerous people who were entertained in the early times by William Jennings. General Grant was entertained at the Devereux House in 1875, and when Lady Franklin, the wife of Sir

John Franklin, dined there, she was charmed with the artistic beauty of the old home. Morris was the first of the scenic painters of the Salt Lake Theatre, and when Julia Dean played here in 1866, she often stood before some landscape he was doing for the stage and expressed her appreciation and her criticism.

**Deseret Academy of Arts.**—In 1863 a number of artists met in the home of Daniel Weggeland and organized the first art school in the West. It was called the Deseret Academy of Arts. The society was to encourage the study of art, and to do everything possible to “stimulate a love for the beautiful among the youth of the Territory.” George M. Ottinger was its first president. A school was opened, and William Morris gave courses in home decoration; E. L. T. Harrison gave lectures on architecture, and Ottinger, Weggeland, and Tullidge “instructed in painting and sketching.” William Silver gave a course in mechanical drawing. While the school was in session but a few months, it exerted an influence for the love of art in the homes of the city.

**Music on the Plains.**—When the pioneers began their march from Nauvoo over the frozen roads of Iowa, they carried with them musical instruments and sang their songs of praise on the way. One of the pioneers tells us that when the people were camped around the fires during the cold nights of February, and little children cried with cold and hunger, the mothers, toiling to make things as comfortable as possible, sang in those camps the old Wesleyan hymn:

“O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.”

“There were brass or stringed instruments in every company,” remarks Bancroft in his *History of Utah*. “Camp-

1863

fires drew around them the saints when the day's work was over, and singing, dancing, and story-telling enlivened the hour." I have told of the song of hope that the pioneers sang on the plains, and during the long journey of the different companies the mothers sang lullabies to their little children. Pretty folk-songs have come down to us from that day of pioneer migration. In the large company of the autumn of 1847 there were many children, and the mothers gladdened their hearts with this little refrain:

“There's the fox and the hare,  
The badger and the bear,  
And the birds in the greenwood tree.

The pretty little rabbits,  
With their dainty little habits,  
They all have a mate but me.”

**A Musician of the Frontier.**—During the fifties William Pitt was the leader of the orchestra in the Social Hall. Pitt had organized a splendid band in Nauvoo and was with the Mormon pioneers when they crossed the ice of the Mississippi in the cold days of February, 1846. During the march of the pioneers his band cheered the pilgrims, and while in Winter Quarters Pitt's band gladdened the people's hearts through the long and dreary winter. Says Tullidge in his *History of Salt Lake City*: “Captain Pitt and his band left Nauvoo with Brigham Young, crossing the Mississippi on the ice, and with him journeyed that day to the ‘Camp of Israel,’ which waited for the leader on Sugar Creek. At night, though the weather was bitter cold, the trumpet called the camp out to a concert in the open air, and the Nauvoo brass band performed its best selections, after which the pilgrims joined in the dance, and the music was as joyous as at a merry making.”

Captain Pitt's orchestra played in the Old Bowery when it became the centre for the drama in 1851, and he was partly instrumental in the formation of the Deseret Musical and Dramatic Company, organized 1850.

**Ballo's Band.**—In the early fifties there came to Utah Dominico Ballo, a Sicilian, who had been bandmaster at West Point Military Academy. A composer of note and a great solo-player, he had appeared in the leading theatres of New York and other eastern cities. Upon his coming to Utah he organized a band, and after ten months of practice it appeared in a number of concerts, not only in Salt Lake City, but other cities like Provo and Ogden were visited. In fact, Captain Ballo organized bands in both these cities, and often rode on his horse to be present, and to hear them practise and give what assistance he could.

When the two noted French travellers, Remy and Brenchley, visited Salt Lake City in 1836, they wrote about Captain Ballo in their book entitled *A Journey to Great Salt Lake City*. Says Remy: "On our arrival in Salt Lake City, the musicians gave us a serenade. A Sicilian named Ballo conducted the orchestra. They played 'La Marseillaise,' 'God Save the Queen,' 'Yankee Doodle,' 'Hail Columbia,' sacred pieces from Mehul and Mozart, and bits from the operas of Meyerbeer and Rossini. The music was very good, and better than what one meets in the provincial towns in Europe."

**An Old Orchestra.**—In 1862 there was organized for the Salt Lake Theatre an orchestra of some twenty musicians. It was under the directorship of Professor C. J. Thomas, late of London, where he had received his musical education. He succeeded John M. Jones, a talented violinist, who had been a leader of the old Social Hall orchestra in the fifties. Professor Thomas directed the theatre orchestra on the opening night, March 6, 1862, and among the compositions

were selections from the operas of European masters as well as patriotic airs. A choir specially trained for the occasion was in attendance, and among the selections rendered was Haydn's "The Heavens Are Telling." Due to the heavy work now taken by Mr. Thomas, who had become leader of the Tabernacle choir, the theatre orchestra was taken over by Mr. George Careless. Mr. Careless is the only one of the old pioneer musicians still living. At this writing he is nearly eighty-five years of age, but hale and hearty. He was born in England in 1838, and was trained in music at the Royal Academy in London. He was associated with the great instrumentalists of his day, among whom was the celebrated English musician Sir Michael Costa. He played in Exeter Hall, Crystal Palace, and the Drury Lane Theatre, and one time rendered a number of selections before Queen Victoria. For a period of fourteen years Professor Careless led the famous Tabernacle choir, and in those days the public heard, under his direction, Handel's "Messiah." In fact, Mr. Careless conducted the first opera ever given in Utah, "The Grand Duchess." The interest in music was so intense in those days that the "Handel and Haydn Society" was organized, and this later became the Philharmonic Society.

Professor Careless reorganized the theatre orchestra, which went, at times, into the remote parts of the Territory and gave concerts. The famous orchestra of seven men included Joshua Midgley, E. Beezley, David Evans, George Careless, Mark Croxall, Horace K. Whitney, and Orson Pratt.

Among the musical organizations of the earlier days none is better remembered than the Mineer Band, which was directed for many years by Andrew Mineer. The orchestra was considered one of the best in the Territory, and its services were in constant demand for many notable occasions, such as weddings and other social functions. George Hedger



was flutist, James Currie "caller," and it was he who made "square dances" what they were in the olden days; Mr. Tootzer, cornetist; Andrew Mineer, leader, Mr. Toone, cello, and Magnus Olson, violin.

**The Haydn and Rossini Programme of 1863.**—Under the direction of John Tullidge, another noted musician of pioneer days, a programme of the masterpieces of Haydn and Rossini was given in the Salt Lake Theatre in 1863. The reader can little realize what it meant to produce such music. Haydn wrote the "Messiah," produced only on the celebrated stages of Europe; and Rossini's opera brought the Italian opera to its golden age. Mr. Tullidge had training in London, in the Royal Conservatory of Music, and in 1838 he sang at the castle of the Countess of Westmoreland before the Princess Victoria, who the next year became Queen of England. Mr. Tullidge was later the conductor of St. Mary's Cathedral Choir at Newport, South Wales, and was the founder of the Newport Harmonic Society which won laurels later at Crystal Palace, London.

**The Deseret Musical Association.**—The pioneer class teacher of vocal music was David O. Calder, who opened the first music store in Utah, and kept it well stocked with the best musical selections that New York could send him. Mr. Calder came to Utah in 1853, and organized a singing-class. By 1861 his classes in music had become known, and people drove from Ogden, Provo, and other towns to learn vocal music. In 1862 Mr. Calder organized the **DESERET MUSICAL ASSOCIATION**, and the society became one of the chief factors in stimulating a love for music in the early days. Mr. Calder advertised in 1862.

### MUSICAL MERCHANDISE

The undersigned having formed a connection with the principal musical establishments and manufacturers of

musical instruments of New York and Boston begs respectfully to inform the public that he is prepared to furnish pianos, melodeons, harmoniums, cabinet organs, guitars, violins, flutes, clarionettes and all kinds of brass instruments of the best material and workmanship and at the lowest prices. All kinds of sheet music and music books at New York prices.

A large supply of musical instruments were brought to Utah in the early sixties by Mr. Calder, including four pianos and a number of organs. They were hauled over the plains by ox-teams, and to insure their safety from breaking and other danger incident to pioneer travelling, they were packed in straw.

**A Great Musical Instrument.**—The large organ in the Tabernacle at Salt Lake City is world-famed. Built as it was in the days of pioneer conditions, it is one of the marvels of human genius. Thousands of people from all over the world come annually to hear it, and possibly no instrument of its kind has ever created a more profound regard for the pioneer people of the West than it has.

The building of the great organ is inseparably connected with the name of Joseph H. Ridges. He was a native of England, but came from Australia to America in 1856. In Australia Mr. Ridges followed the trade of carpentry, and worked in a music factory, where by his careful observation he learned many details of organ building, which stood him well in his future work in Utah. A student of history, he was accustomed to speak on the music of the Middle Ages, and it is said that he was well acquainted with the Gregorian chants and the music of the old cathedral days. Fascinating was his story of Ctesibius of Alexandria, who lived in the third century before Christ. It was he who invented the mechanically blown trumpet, and Hero, his disciple, caused a row of musical pipes to be blown by mechanical means.

In the early sixties, Mr. Ridges was selected by President Brigham Young to build an organ in the Tabernacle, and the idea was endorsed by a host of other citizens, among whom were David O. Calder, Daniel H. Wells, George A. Smith, Alexander C. Pyper, and Dr. J. M. Benedict. After submitting preliminary drafts to President Young, Mr. Ridges began making arrangements for the construction of the instrument, and was assisted by his associates, Shure Olsen, Niels Johnson, Henry Taylor, Frank Woods, and others. Meetings were held with these men almost daily, and the reports of each man's work were listened to. While one was collecting various specimens of wood from the canyons of Utah, another was devising good tools to work the wood with, while still a third man was experimenting in making glue. So the preliminary work went on. Specimens of wood were sent by the colonists from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, more than 300 miles south of Salt Lake City. It was a fine grain of the white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well adapted.

The larger pipes, some of which measure thirty-two feet, required thousands of feet of timber, all of which was sawed on the ground where the trees were cut down. Over the long, lonely roads trudged the oxen day by day, hauling the heavy logs to Salt Lake City. At times there were as many as twenty large wagons, each with three yoke of oxen drawing its load. The roads were rough and dusty, and many streams had to be bridged, that the wagons could pass over without difficulty. In crossing one stream in southern Utah the logs were let down over the bank with ropes and the oxen driven some miles to find a ford, where they crossed and followed on down the bank to pick up the wagons and loads again.

The timber was finally landed in Salt Lake City. Another important necessity for making the pipes was glue. This was made of hundreds of cattle hides, as well as buffalo skins, by boiling the strips in large pots over fires.

The organ was begun in January, 1866. About one hundred men were employed constantly in its construction, and it was dedicated in October, 1867.

*PART IV*

OLD FREIGHTING DAYS



## CHAPTER XXXVI

### FREIGHTING BY OX-TEAM

From ox-team to airship has been the development of transportation in Utah since 1847. Our fathers and mothers well remember when Salt Lake City was a thousand miles from the railroad. The story of transportation in Utah which began with the six-yoke ox-team and emigrant wagons, tells of the freighters, pony express, overland mail, and daily overland stage, the coming of the railroad in 1869, and finally the automobile and aeroplane. This, in the short time of seventy years, is a development more remarkable than any other line of progress in the world's history.

**The Ox-Team.**—The ox-team, with a speed of ten miles per day, was the pioneer locomotive of the West. In the early emigrant teams there were only a few horses, perhaps two or three teams in all. Company after company of pioneers made the slow trip across the plains by ox-teams, and the drivers walked most of the way. One of our pioneer citizens, who crossed the plains in 1850, has written:

*R*emigrated to Utah with my father and mother in 1850. Though only thirteen years of age, I drove an ox team all the way. We lived on bacon, hard tack, and beans. Now and then we had a cup of warm tea, and once we had fresh buffalo meat, as one of the members of the company killed two head of buffalo near Fort Laramie. Father always yoked the oxen for me, and I learned to wield the great whip with a great deal of effect. The oxen seemed to understand me from the first, and every morning were watching for me. I could even call them from the clump of willows where they often browsed during the night, and after my shoes wore out, mother made moccasins for me. Most of the time I went bare-footed, and often have my feet bled after the day's tramp.

A carrying company, to freight goods from the Missouri River and convoy passengers to the gold regions, was organized at Salt Lake City in 1849. At that time the through rate for passengers to Sutter's Fort was \$300, and merchandise was carried for \$250 per ton. These trains were often made up of fifty wagons, and with several hundred head of oxen and a full company of men.

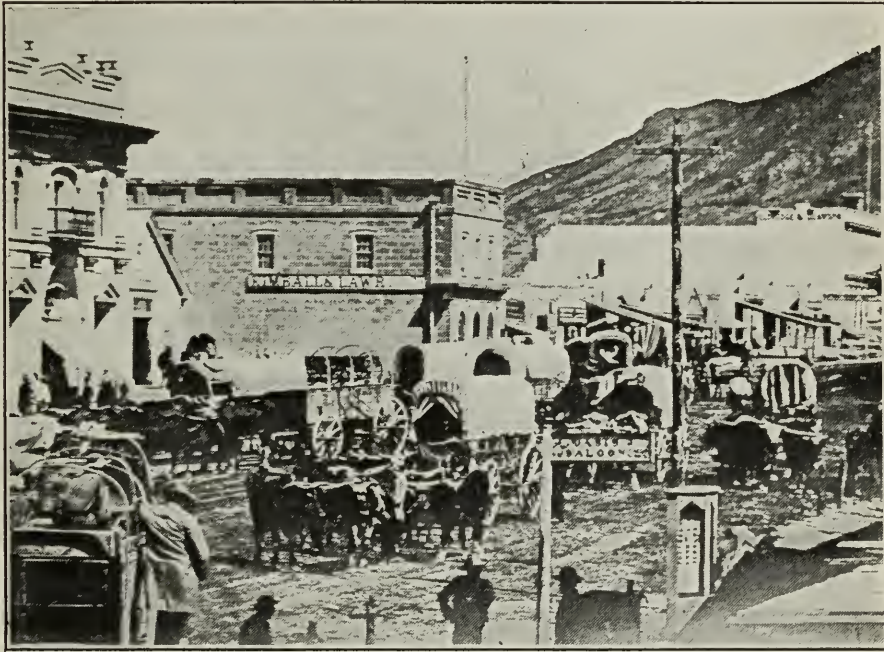
Salt Lake City became the principal city on the line of the continental trail from Fort Leavenworth to Sacramento, and in 1849, Livingston and Kinkead opened a store in Salt Lake, and over the plains once or twice a year came freight from St. Louis and other Eastern markets. The big freight outfits left the Missouri River every spring as soon as the grass was high enough to furnish pasture for the oxen and mules, and during the course of the summer they arrived in Salt Lake City. It was the only stock the merchant received during the year, and if the supply was exhausted before you got around to do your shopping, you had to wait until the next year to get your hat or coat. The store of Livingston and Kinkead became a centre for trade, and to give an idea of the way in which this firm advertised their merchandise, we find the following in the *Deseret News* for August 5, 1855:

Our first train of forty-six wagons, loaded with a very full and general assortment of new goods, will arrive here about the 15th inst., and we shall be prepared to open and offer for inspection and sale, a complete assortment of all the various goods in our line and at present in demand.

Independence was the headquarters for the outfitting for freight-trains over the Oregon trail. Articles were purchased in St. Louis, and taken up the Missouri River by boat. Bacon and beef, flour and grain were furnished by the farmers of the surrounding country. Not only was there



a demand for foodstuffs, but mules and oxen were sold for the overland migration. Thousands of merchandise wagons, each hauled by from eight to twelve mules, or the same number of oxen, left Independence annually for the far West. After 1850 these trains were bound for Santa Fe,



Freighters Arriving in Salt Lake City, 1860

Salt Lake City, Sacramento, Fort Hall, and points on the Columbia River. One can imagine the thousands of teamsters and packers who made their headquarters at Independence as well as Omaha, on the Missouri River, another point of departure.

**The Prairie-Schooner.**—The prairie-schooners were large and ponderous wagons, and were made to order in St. Louis. They carried from 5,000 to 7,000 pounds of merchandise, and had canvas coverings, and were provided with iron axles. As a rule, a trailer was fastened to the lead-

wagon, which had a capacity of two tons. The prairie-schooner was almost as big and substantial as a freight-car, and was well made and painted to stand hard knocks on mountain "breaknecks," or in the sands of the plains along the Platte.

**Overland Freighting.**—No railroad had been built west of the Mississippi River in the early fifties, and after the year 1850 the trains of white-covered wagons could be seen in almost endless vista wending their way over the plains to Utah and California. To make the trip to Salt Lake City by ox-teams took from sixty-five to seventy days, and at times even longer. Oxen and mules were both used to haul the heavy freight. Oxen were slow and patient, but always reliable. To the wagon-train bosses they were the surest and safest for hauling a large cargo a long distance. In performing their work, the mules were next to the oxen. They were tough, could endure fatigue, and were as a rule reliable. They could be kept much cheaper than horses. Horses and mules could make the trip over the plains somewhat quicker than the oxen, however, and they hauled much of the bacon, flour, dry-goods, and groceries to the military forts in the West, such as Fort Bridger, Fort Laramie, and Fort Hall.

After the advent of the merchants Livingston and Kinkead, Salt Lake City became a market for goods brought from the East. The "forty-niners" on their way to California brought groceries, provisions, hats, boots, and shoes, and the people of Utah were eager to obtain the goods from the eastern markets. Of course every company of emigrants to Utah hauled freight to their destination. When Captain Stansbury was returning with his command to the States, in 1850, he says in his report: "We left Fort Bridger in the afternoon, and proceeding about five miles down Black's Fort, we encamped in a small meadow upon the right bank,

with grass for the animals. A merchant train for Salt Lake City passed us during the day, from which I procured some sugar and coffee, of which articles we were nearly destitute."

The most important company that hauled goods to Utah in the early days was that of Russell, Majors, and Waddell, whose principal office was in Leavenworth, Kan. The business done by this firm was enormous, and for many years they were the government contractors for transporting military stores to the West. Besides, they made contracts with Governor Brigham Young and other citizens of Utah for freighting their supplies from the Missouri River to Salt Lake City. The trains of Russell, Majors, and Waddell generally consisted of about twenty-five wagons. The freight-train was always well organized. There was a captain who acted as wagon-master; an assistant wagon-master; and a driver for each team. Then there were extra hands for helping in heavy work, the night-herders, and a driver of the cattle, who rode in the rear of the train. These ox-teams were designated "bull teams," and the wagon boss was known as the "bull-wagon boss." The teamsters were called "bull-whackers." Every man was thoroughly acquainted with his duties, and each man carried an old Colt pistol.

**Leaving Fort Leavenworth.**—The wagon-trains for the far West generally left Leavenworth in the spring. The day of departure was always excitement and bustle. Men wrote letters to their families, the wagons were made ready for the journey, the cattle were fed, and after yoking the oxen, and saying good-by to friends, the command to start was given by the captain, and the "gee" and "haws" of the bull-whackers and pops of the whips could be heard until the train rolled far beyond the city. For a number of days the company made from ten to twenty miles per day. In a sandy place or on a mountain road the bull-whackers

would leave the trailers behind, and driving the first wagon over the hard road, would go back for the trailer. Sometimes a bull-whacker would spend a whole day doing this. "Lead-wagons were parked one at a time, and the trailers brought on later and hooked up."

**A Camp on the Plains.**—William Francis Hooker has described a camp scene of freighters in those early days. Says he:

At break of day, the night herder who had been out with the bulls all night—it is always day break to him whether four or five—drives his herd into a corral, usually singing some refrain of his own composition, but always having for its motive the same that animates the pestiferous alarm clock set by a master to disturb the slumber of a tired servant. However, a half hour before the herder appears, the cook and his helper, both bull-whackers, doing their turn of a week, have been on the job with the coffee and bacon, and as soon as the herder sounds his first note, the cook takes up the song:

"Bacon in the pan,  
Coffee in the pot,  
Get up and get it,  
Get it while it's hot."

And then, and it is always so, some of the lively stock, as it approaches the corral takes the notion that there is some nice sweet buffalo bunch grass to the rear that looks better than a day's work, and there is a bolt, often approaching a stampede. The wagon bosses and the herders are in the saddles helping the herder. If you tried to sleep just a minute longer, it is impossible, therefore you roll out from your bed on the ground, fold up your blankets, tie them with a strap, and throw them on your trail wagon.

Coffee and bacon are swallowed in haste, and if you are like the majority, you grab a piece of bacon and a piece of bread, bang them together into a huge sandwich, and put them in the jocky box of your wagon for a lunch at eight or nine o'clock. Yoking and stringing out the oxen is the next operation, and a short one in a well regulated outfit. Twenty minutes often from the time the bulls are driven in, the lead team is moving, and then the "outfit" is well under way, the lead wagon is perhaps a half mile from the last one.

**On the Plains.**—The caravan proceeded day after day across the plains. Along the Platte River much sport was had in killing buffaloes; and when the teamsters and herders had lived for weeks on coffee, flapjacks and salt meat, the juicy buffalo roasts were keenly relished. Since the roving herds were not always found when desired, much of the fresh meat was dried in the sun for future use. The meat was also jerked; that is, placed over a fire and slowly cooked. All the men had to take their turns at guarding the cattle during the night. "This was not always pleasant as the prairie sentinel must stay at his post during the night and watch for lurking Indians regardless of the weather. If the company was small a man might be compelled to stay on the watch during half the night, but when there were a number of men, each watch was from one to three hours."

Each caravan had its series of adventures and scares. A band of Sioux or Cheyennes would always put them on their guard, and many a train had been thrown into confusion by a sudden stampede of the cattle caused by a mad rush of a herd of buffalo.

The train came by way of Fort Bridger and on down through Echo Canyon by way of Emigration Canyon, but later by way of Parley's Canyon or the Golden Pass. Upon their arrival all was bustle and excitement. People were anxious to hear about relatives and friends on the plains; or to know when they were to leave the Missouri River. News of the world was given out, and many a night was spent by the freighters in telling about their adventures and fights with Indians. The freighters camped on the ten-acre square where the city and county building now stands, or Union Square in the seventeenth ward, and the hundreds of head of oxen were turned loose on the bench immediately east of the city, and on the banks of the River Jordan.

The Golden Pass.—Parley's Canyon became the most popular road into the valley after 1850. In June of that year the following advertisement appeared in the *Deseret News*:

### THE GOLDEN PASS!

OR

#### NEW ROAD THROUGH THE MOUNTAINS

Travellers between the States and California, are respectfully informed that a new road will be opened on and after the 4th of July, between the Weber River and Great Salt Lake Valley—distance about 40 miles; avoiding the two great mountains, and most of the Canyons so troublesome on the old route.

The road is somewhat rough and unfinished; but is being made better every day. Several thousand dollars are already expended by the proprietor, who only solicits the patronage of the public, at the moderate charge of:

50 cents per conveyance drawn by one animal.

75 “ “ “ “ “ two “

10 cents per each additional draught, pack, or saddle animal.

5 cents per head for loose stock.

1 cent per head for sheep.

The foregoing prices will average about one dollar per wagon.

This route lies up the valley of the Weber River some 15 or 18 miles, open, smooth, and grassy; thence, through well watered, grassy, and beautiful plains and meadows, 3 miles; thence down the open and grassy valley of a stream 3 miles; thence, 2 miles up a smooth ascent, through meadows, and table lands of pine, fir, and aspen forests, to the summit of a mountain; thence, 6 miles down a gradual descent of table land to the head of the Great Canyon; thence, through a rough road with grass and fuel abundant 6 miles to the valley; entering which, thousands of acres of fresh feed cover the table lands at the foot of the hills and mountains; where teams can recruit, while all the principal flouring mills are in the same vicinity.

If a road worked by the most persevering industry, an open country, good feed and fuel, beautifully romantic and sublime scenery, are any inducement, take the new road and thus encourage public improvement.

G. S. L. City, June 22, 1850.

P. P. Pratt, Proprietor.

**Utah Men in the Freighting Business.**—Every year immigrants for Utah congregated on the Missouri River, both at Independence and Omaha. It was the custom to purchase entire outfits of wagons, teams, and supplies for the emigration and the freighting of goods across the plains in those cities. This was very expensive to the people, and as domestic animals were becoming numerous on the farms of Utah, it was decided that Utah cattle and mules, accustomed to yoke and harness, would make the trip with less loss and more certainty than the unbroken animals purchased on the frontier. Consequently, Little and Decker, freighters and mail-carriers, left Salt Lake City with an outfit of mules and wagons on the 9th of May, and arrived in Florence the 13th of June, making the journey in thirty-five days. On the 9th of the following September Mr. Little left Florence with fourteen wagons loaded with merchandise, and arrived in Salt Lake City in forty days. It was customary for large trains from Utah to leave in the spring and, wending their way through the mountains, they would leave supplies of flour, bacon, etc., at the stations along the route for the return trip. In the autumn, the wagons loaded with emigrants and merchandise would arrive in Salt Lake City. Feramorz Little, of the firm of Little and Decker, in a letter to his family dated July 12, 1863, and written from Florence, says:

Started Captain Preston's company on the 10th with sixty seven boxes of cotton machinerry, three hundred kegs of nails, and two hundred emigrants.

At the close of the season's operations, 1863, approximately 500 teams had been fitted out for the plains, accompanied by 3,000 emigrants and hauling large quantities of freight. These operations involved an outlay of \$100,000.

**How the People in Utah Assisted Immigrants.**—It was customary for Governor Young to send out trains of wagons

every spring to Florence, Neb., and to Independence, to aid in bringing the immigrants to Utah. The "Church wagons," as they were called, would carry supplies for the camps along the trail, and help the immigrants on the Missouri River with food. In May, 1862, 262 wagons, 293 men, 2,880 oxen, and 143,315 pounds of flour were sent from Utah to assist the poor of the immigration across the plains and mountains. They travelled in six companies, and each company had its commander. John R. Murdock was one of the captains, and from his journal we learn that he arrived home in Salt Lake City, September 27, with 65 wagons and 700 immigrants. Captain John R. Young conducted a company of immigrants over the plains in 1863, and arrived in Salt Lake City on the 12th of September. While on the plains several of the immigrants were killed in a cattle stampede when they were camped one night on the banks of the Platte River. As the railroad was gradually extended westward it was customary for the "Church teams" to meet immigrants at the terminal, and bring them on to Utah. In June, 1868, 500 wagons with supplies were sent to the terminus of the Union Pacific Railroad, near Laramie, Wyo.

**Early-Day Merchants.**—The early-day merchants carried on a freighting business throughout the Territory where there were settlements. Holliday and Warner had wagons hauling freight between Ogden and Salt Lake City. Their manager was William H. Hooper, and their place of business was just east of the Eagle Gate. Other merchants were John and Enoch Reese, and the "father of Utah merchants," William Nixon. Nixon had carried on an extensive business in St. Louis, and when he came to Utah, in 1852, he opened a hardware store. Farming implements were shipped to the new settlements in the southern part of the Territory. Walker Brothers opened their large store in 1858, and they freighted goods such as flour and bacon to the different



towns. As early as 1864 Hooper and Eldredge purchased in New York "a bill of goods at prime eastern cost of over \$150,000, the freight of which added another \$80,000." In that same year William Jennings purchased of Major Barrows a train of goods in Salt Lake City worth a quarter of a million dollars, including the freight. The next year it cost Mr. Jennings nearly a quarter of a million dollars to ship his freight from New York City to Utah. In one year Mr. Jennings had a contract with the Overland Mail line to supply it with 75,000 bushels of grain; and General Conner contracted in 1863 for 6,000 sacks of flour.

Big  
map

## CHAPTER XXXVII

### STAGE-COACH DAYS

**From the Missouri River to Utah by Stage-Coach.**—Not long after the settlement of Utah ~~a regular system of coaches~~ was running between the Missouri River to California by way of Salt Lake City. These coaches carried passengers as well as the United States mail. Among the many noted people who came to Utah and went on to California by the stage-coach in the days before the railroad were Horace Greeley, Mark Twain, General William S. Sherman, and Leland Stanford. The route was by way of the Platte River, Fort Bridger, Salt Lake City, Carson City, and on over the Truckee Pass to Sacramento. It took from four to six weeks to make California in the heyday of the stage-coach. In the *Deseret News* for 1855 we find the following advertisement:

Mail and passenger coaches between Independence and Salt Lake City will leave Hawkins Hotel in Great Salt Lake City and the Noland House in Independence, on the first day of each month at eight A. M., stopping a short time at the following stations, viz: Fort Bridger, Green River, Devil's Gate, Fort Laramie, Ash Hollow, Fort Kearney, and Big Blue. Every facility and attention will be extended the passengers to render their trip speedy and comfortable. For further particulars apply to agents.

Salt Lake City was the centre whence radiated freight and stage lines to all parts of the West. Great lines equipped with fine coaches and fast horses ran eastward to Denver, Independence, Atchison, and St. Joseph, and westward to Sacramento; while less pretentious stages went to the towns

of southern Utah, and the mining-camps of Nevada, California, Idaho, and Montana.

**The Old Concord Coach.**—A few of the historic coaches have been preserved and are owned by private parties. One is at Fort Douglas, Utah, and is highly treasured by the command there. An interesting old relic of the road is



Stage-Coach on the Oregon Trail in the early '50's

in the Smithsonian Institute at Washington. It was built in Concord, N. H., and belonged to Buffalo Bill. For a time it was used on the "Overland" trail, and Colonel Cody carried it to Europe with him in his "Wild West Show," and exhibited it to the royalty abroad. The coach was built to carry nine passengers, and was pulled by from four to six horses or mules. Some of the Concords were built with an extra seat a little above the rear of the driver, so that three additional persons could ride there, making fourteen with the driver. Inman and Cody say:

The old-line coach was a grand swinging and swaying vehicle, an imposing cradle in wheels, and hung on through braces instead of

springs. It was drawn by six handsome horses or mules on an average; and they fairly flew over the level road. Baggage was limited to twenty-five pounds, which with the care of the passengers, mail, and express, was in charge of the conductor, who was the legitimate captain of the strange craft in its long journey across the continent. He sat beside the driver on the box, and both of them used to sleep in their places thirty and forty minutes at a time, while spinning along on good roads at the rate of eight or ten miles an hour.

**The Route of the Stage-Coach.**—The stage-coach of the early days ran between St. Joseph, Mo., and Salt Lake City. At first it took thirty days to make the journey, but in time it was reduced to eighteen. The distance was about 1,200 miles. From Salt Lake City the coach went on to Sacramento, Calif., taking another month to make the journey. From Independence, Mo., to Salt Lake City the old Oregon trail was followed up the valley of the Platte River. Good stations and stables were built along the route, and hay and grain supplied for the horses and mules by farmers who were awarded contracts for supplies. The most noted stopping-places east of the Rocky Mountains were Fort Kearney, Fort Laramie, and thence to the Sweet Water, through South Pass, Fort Bridger, and on down Echo Canyon and Parley's Canyon to Salt Lake City.

**Ben Holliday.**—One of the most noted stage-men of early days was Ben Holliday. When twenty years of age he entered Salt Lake City with fifty wagon-loads of goods and was commended by Brigham Young. Ten years later, at the head of the Overland route, he owned sixteen steamers on the Pacific, and had an immense trade with South America, China, and Japan. Holliday established a stage to Virginia City, Mont., and Boise, Idaho. He brought the stage business to the highest point of efficiency. He not only managed the stage-line between the Missouri River and Salt Lake City, but opened branch lines to Virginia City, Mont.,

and Boise, Idaho. The mileage of his stage-lines amounted to 3,300 miles. He ran his stages at an enormous expense. Except at the Government forts, the Indians and "squaw men" (as the whites who lived with the Indians were called) were almost the only settlers on the route, and they frequently warred on the company by raids on the stock and the supply-wagons, and pilfering to trade with the Indians. Holliday continued his lines until after the Civil War, when he sold out to the celebrated Wells, Fargo & Company.

Holliday employed the most skilful and experienced stage-men and bought the most expensive horses and mules suitable for the stage. He owned nearly a hundred Concord coaches at one time. He built storehouses at convenient distances on the plains and in the mountains for the storing of grain and hay.

**How Passengers Travelled.**—The fare by stage-coach from Independence to Salt Lake City varied from \$150 to \$180, although at one time during the Civil War the fare to Salt Lake City was \$350. Passengers looked forward with joy to reaching the various noted stations, like Fort Kearney and Fort Laramie, and on arriving at Salt Lake City they registered at the Salt Lake House, one of the first hotels in the city. Naturally, on the plains a sharp lookout was kept for the Indians, and now and then when warning was given they kept their hands on their pistols, and were ever ready to defend themselves against a sudden attack by the denizens of the plains. While it is true that the stage-coach was often attacked in some lonely place, as a rule the schedule time was kept and passengers reached their destination safely. On the plains in the Platte River valley herds of buffalo were often met, and it was a great sight to see the millions of these animals roaming over the vast and treeless prairies. The best meat used on the frontier in those early days was the buffalo meat. No beef could excel it,

especially the hump upon the shoulders, which was always spoken of as a "choice morsel." When the passengers alighted at Fort Laramie or old Julesburg, rich juicy buffalo steaks and roasts were served, with coffee, bread, and potatoes. The buffalo tongues were dried and shipped East



The Stage-Coach from Independence, Mo., Arriving in Salt Lake City

to the markets of New York and Boston, where they were in great demand and brought high prices.

In Richardson's book, *Beyond the Mississippi*, we have an interesting picture of the stage-coach. It reads:

From Salt Lake City, we continued our journey westward by the daily coaches. The stations are ten or twelve miles apart. When the vehicle rolls up, whatever the hour of day or night, the stable is opened, four or six clean glossy horses, in shining harness, are led out and substituted for the dusty, panting steeds. In five or eight minutes the stage whirls on. During Indian hostilities, the coaches are seldom taken off, and drivers and superintendents manifest great

daring in carrying the mail through the darkness, over lonely and dangerous desert roads. One night the coach containing no passengers save a woman and a child reached a Nevada station without any driver. Three miles back, overcome by sleep he had fallen from the box, and the wheels passed over him and killed him. . . . Twice each day, we met a coach going east. For a moment, the panting horses would stop, and the two great clouds of dust would blend into one:

“What news from States?”

“Give us some San Francisco papers.”

“All set: go on, driver.”

The whips crack, and the two cars of the desert go rolling forward.

Salt Lake City was the centre whence radiated freight and stage lines to other parts of the Territory. Stages ran to the south and north, and in the *Deseret News* for June, in 1855, we find this interesting advertisement:

The subscriber begs leave to inform the citizens of Utah that the United States mail coach for passengers and parcels will leave Hawkins Hotel in Great Salt Lake City every Thursday morning at 6 o'clock and arrive at Manti every Saturday at 6 P. M. Will leave Manti every Monday at 6 A. M. will arrive in Great Salt Lake City every Wednesday at 6 P. M. Passengers or parcels to Union, Draperville, Lehi, American Fork, Pleasant Grove, Springville, Payson, Nephi, Fort Ephraim, and Manti will be carried on reasonable terms.

JOHN DAILY.

We can reach Chicago from Salt Lake City more quickly than they could reach Manti before the building of the railroad. Passengers on their way to Manti were lodged for the night on the road at Springville and Nephi. The last day was spent in going from the latter city to the destination through Salt Creek Canyon. During the Black Hawk War and other Indian hostilities the route was abandoned, and for many weeks during each winter the road was impassable and the southern settlements were completely isolated.

from the northern neighbors until the roads could be opened in the early spring. In those days the roads were not as they are now. During the past few years the State has been constructing splendid roads and bridges into all parts of Utah, but in the early days they were often impassable, due to the mud and snows. Many a time were the passengers compelled to help the driver lift the coach out of some quagmire or rut; or if perchance the coach should tip over, as it sometimes did, hours were spent in mending the broken parts. Passengers in the hotels at Nephi, Provo, and Springville had to rise early, and by the light of a tallow dip, dress, and eat breakfast of home-cured ham and eggs. Relays were every fifteen or twenty miles, and the horses or mules were well fed. In winter sleighs were used, and the passengers were snugly placed in the bottom of the box in clean straw. Buffalo-ropes covered them and kept them warm.



## CHAPTER XXXVIII

### THE UNITED STATES MAIL TO UTAH BEFORE THE RAILROAD

**How Letters Were Carried in Early Days.**—In the early days when the West was being explored, letters were sent back to the “States” in the care of fur-traders and others who might meet an emigrant train bound for the far West. As a rule the letters were always safely posted in Fort Leavenworth or St. Louis; and mail for those who had gone into the wilderness was intrusted to emigrants bound for the Rocky Mountains, Oregon, or California. After the coming of the first company of pioneers to Utah, in 1847, there was hardly a time when there was not some company on the plains headed for Utah. The members of each company naturally carried letters and “word” to those who had preceded them. Then from Salt Lake men went out, every month or oftener, to the East and to California, and they were the messenger-bearers to friends. In 1855 a young man who had driven an ox-team across the plains returned to the Missouri River and thence to New York. In his pocket was a little bundle of letters which he safely posted at Fort Leavenworth. He had carried the little bundle in his coat pocket, and had protected it from rain and stream.

When Brigham Young with his party left Salt Lake City for the Missouri River, in August, 1847, the people took advantage of the opportunity, and the returning pioneers took many letters back to the Winter Quarters for relatives and friends. The first letter sent from the Salt Lake Valley was written on August 2, and signed by Brigham Young. The

Pioneer Camp, Valley of the Great Salt Lake

August 9. 1847

To General Charles C. Rich, and the Residents and Officers of the Emigrating Company.

Beloved Brethren

We have delegated our beloved brother Ezra J. Benson, <sup>and exact</sup> to communicate to you by Express, the cheering intelligence that we have arrived in the most beautiful valley of the Great Salt Lake. That many souls who left Winter Quarters with us, is alive, and almost every one enjoying good health - That portion of the Battalion ~~now~~ <sup>was</sup> at ~~the~~ <sup>the</sup> ~~place~~ <sup>place</sup> is here with us, together with the Mississippi Company that accompanied them; and they are generally well. We number about 1550 souls, and we know of no one but what is pleased with ~~an~~ <sup>the</sup> ~~situation~~ <sup>situation</sup>. We have commenced the Survey of a city this morning. We feel that the time is fast approaching when those teams that are going to Winter Quarters has full should be on the way. Every individual here would be glad to carry off their friends were here - but as many of the Battalion, as well as the Pioneers, have got their families here, and do not expect that they are in your Camp, we wish to learn by Express from you the situation of your Camp as speedily as possible. That we may be prepared to Council and act in the whole matter, we want you should send us the name of every individual in your Camp, or in other words a copy of your Camp Roll; including the names, Number of Wagons, Horses, Mules, Oxen, Cows &c. the health of your Camp, your location, prospects, &c. if your teams are worn out, if your Camp is sick and not able to take care of themselves, if you are short of teamsters, or any other circumstance impedes your progress, we want to know it immediately, for we have help for you, and if your teams are in good plight and will be able to return to Winter Quarters this season, or any portion of them: we want to know it. We also want the Mail, which will include all letters and papers and packages belonging to your Camp, general and particular. World circumstances permit, we would gladly meet you some distance from this, but our time is very much occupied, notwithstanding, we think you will see us before you see an Valley. Let all the brethren and Sisters cheer up their hearts, and know assuredly that God has heard, and answered their prayers and ours, and led us to a goodly Camp, and our souls are satisfied therewith. Brother Benson can give you many particulars that will be gratifying and cheering to you which we have not time to write. And we feel to bless all the Saints.

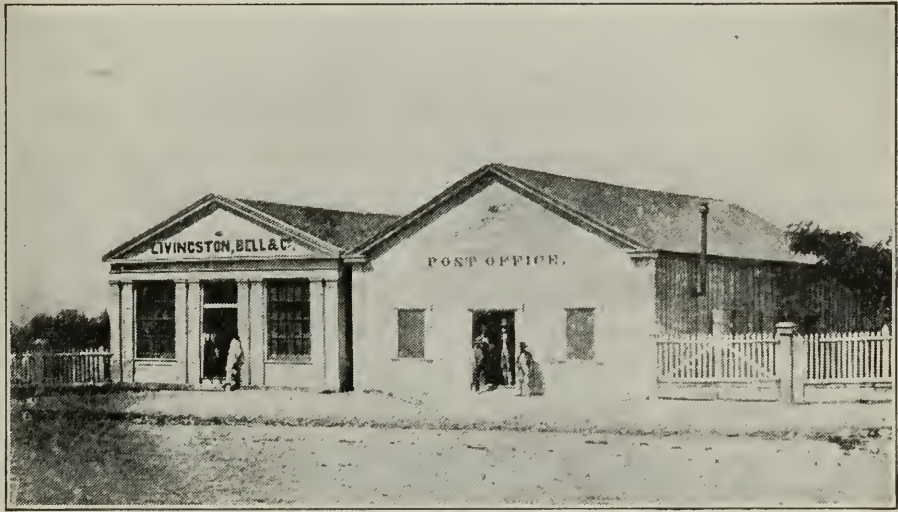
In behalf of the Council

William Richards Clerk

Brigham Young President

First Letter Written from Salt Lake City

letter was carried by Ezra Benson, who with others started back to meet the next company. It told about the new settlement in the valley, and speaks with appreciation of the fact that every person who left Winter Quarters with the original company came through safely. The number in Salt Lake by August 2 was 450 souls. The pioneers on the plains were assured of help should they need it, and all were encouraged to be cheerful and praise God for His goodness.



Our Early-Day Post-Office in Salt Lake City

**First Post-Office.**—In the winter of 1849 the federal government established a post-office at Salt Lake City, and appointed Joseph L. Heywood as postmaster. It authorized a bimonthly mail between Council Bluffs and Salt Lake City. Almond W. Babbitt was engaged to carry the mail at his own expense.

**First Mail Contract.**—The discovery of gold in California in the later forties and the great overland migration to the Pacific coast in 1849 necessitated the establishment of a mail route across the continent west of the Missouri River. In

1850 the "Great Salt Lake Mail" route was established from the Missouri River to Salt Lake City. The contract for carrying the mail was awarded to Samuel H. Woodson, of Independence, Mo. It was a monthly service by stage, for which the contractor received about \$20,000 a year from the Government. The route was about 1,200 miles long, and after 1850, the Oregon trail was the highway for the United States mail-coaches. Woodson contracted with Salt Lake men to carry the mail to and from Fort Laramie, in Wyoming, where the mail from Independence was met and exchanged. The mail could not always be depended on, however, and often the governor of Utah Territory was compelled to send out a special messenger to the Missouri River to carry a bundle of mail and to bring back the letters addressed to Utah people. Thus, in the summer of 1850, Mr. John Y. Green was despatched to Council Bluffs for mail, and on the 15th of September Orson Hyde arrived with the mail from the Missouri River. A mail route was also established in 1850 which connected Sacramento with Salt Lake City. While the trips were intended to be made once a month, the mail was very irregular, and during the winter the trail over the Sierra Nevada Mountains was covered with snow many feet deep.

Little and Hanks, Mail Contractors.—In the summer of 1851 Feramor Little contracted to carry the mail between Salt Lake City and Laramie. With him were associated Ephraim Hanks and Charles F. Decker. Little and his men were expected to meet the mail from the East at Laramie on the 15th of each month. The only settlement between Laramie and Salt Lake City was Fort Bridger, which was 113 miles east of Salt Lake. A trading-post at Devil's Gate afterward kept animals for the mail service. Little and Hanks took their first mail over the route to Fort Laramie in the summer of 1851. They camped on the plains,

and though at times the Indians were somewhat hostile, they bravely faced the danger, and arrived at their destination on time. One night, the men put down their blankets in the road behind the wagon and went to sleep. Getting up in the morning, they discovered the tracks of a huge grizzly bear around where their heads had been. Mr. Little measured one of the tracks and found it to be thirteen inches long.

**The November Trip of 1852.**—On the 1st of November, 1852, Mr. Little left Salt Lake City with the mail. He was accompanied by a Canadian Frenchman named Contway and four other passengers. They arrived at Laramie on the 15th. The Eastern mail had not arrived, on account of the heavy storms, and Little was compelled to wait for twenty days before he could leave for Salt Lake. At the close of November, Mr. Little, in mounting a mule, put his ankle out of joint, and though the army surgeon at Fort Laramie warned him against using his foot, he started with the mail for home in early December. Much snow had fallen, and the weather was bitter cold. Contway, the Frenchman, and an Indian named Yodes were with him. When the party reached Devil's Gate, Mr. Little's foot was badly swollen, and he was obliged to do camp duty on crutches. The little company continued on until it began to storm. They were soon on a trackless wilderness of snow, with no guide marks but a few distant peaks which they recognized. "Blinded by the drifting snow-storm, they wandered too far south and into what the mountaineers call the 'Bad Lands,' southeast of the South Pass. They were destitute of sagebrush or anything that would serve for fuel. The only vegetation was a short bunch-grass. This was sufficient to sustain the animals if they could endure the piercing cold wind." Night came on and a camp was made on a hillside. It was not only very cold, but the wind was blowing hard. The men were in danger of freezing, for it was impossible to

make a fire. Their supper consisted of raw meat and a little bread. In the morning the storm was raging in all its fury. They packed their animals and travelled on, not knowing where they were. The snow was very deep, but fortunately they reached some timber before night, and camped in an old Indian lodge. About six feet of snow was cleared away and a fire made. After a good sleep they travelled on, and finally reached a trading-post on the Green River, kept by two Frenchmen. From here the party went on to Fort Bridger, where they overtook Major Holman, the superintendent of Indian affairs for Utah. They had been snow-bound for days, but Little and his men decided to continue their journey to Salt Lake City. Streams were frozen over, the storm raged at times, and, notwithstanding his weak ankle, they reached the Weber River almost in a starved condition.

The camp was finally seventeen miles from Salt Lake City. Mr. Little, after a careful consideration of all the chances of success or failure, concluded it was better for himself and companions to use what strength they had left in making a desperate effort the following day to reach the city. It was too cold to sleep much. In the morning, all prepared the best they could to take the desperate chances of the day. No one could be expected to render assistance to another. Life or death hung on the issue of that day's exertions, for the chances were against their living through the cold of another night without shelter. The mail was cached. The men pushed on, and on January 20 they arrived at the little cabin in Salt Lake City.

Such were some of the experiences on the plains in carrying the United States mail before the days of the railroad.

**Mail for Fillmore and Southern Utah.**—The stage-coach carried the mail into remote parts of the Territory. The roads were almost impassable at times, and during the winter months many of the towns were isolated during the period

of deep snow. The following advertisement in the *Deseret News*, in the early fifties, gives you a good idea of the cost of travelling at that time, and how mail was carried:

UNITED STATES MAIL COACH

FOR THE CAPITAL

A Semi-Weekly Line, between Salt Lake City and Fillmore, the stages conveying the UNITED STATES MAILS.

Will leave Salt Lake City and Fillmore Post Offices every Monday and Thursday, at 7 A. M. and make the trip through in three days.

Those desirous of traveling with safety and speed, to and from, the Southern part of the Territory, will do well to avail themselves of this opportunity.

Fare—From Salt Lake City to Provo.....	\$3.00
“ “ “ “ “ Salt Creek.....	6.00
“ “ “ “ “ Fillmore City.....	12.00

Fare to be paid or arranged for at the time of starting.  
 All Baggages or parcels, taken by passengers, charged extra.

JOHN M. BOLLWINKEL,  
 contractor.

**The Pony Express.**—The organization and maintenance of the “pony express” is one of the most interesting episodes in the history of the West. Organized by Russell, Majors, and Waddell, it was proposed to carry the United States mail from St. Joseph, Mo., to Sacramento in ten days. Five hundred of the fleetest horses were procured, and over 200 men employed. Eighty of the lightest men were the riders. Many portions of the route had to be traversed at a speed of twenty miles an hour. At a distance of from fifteen to twenty miles, stations were maintained for the riders and horses, and to these stations the firm was compelled to carry

hay and grain over long distances. Colonel Alexander Majors, in his *Seventy Years on the Frontier*, says:

These stations dotted a wild, uninhabited expanse of country 2,000 miles wide, infested with warlike Indians, who roamed in formidable hunting parties, ready to sacrifice human life with as little concern as they would slaughter a buffalo. The pony express was



The Pony Express Station

therefore not only important, but a daring and romantic enterprise. At each station, the thin, wiry, and hardy pony riders held themselves in readiness to press forward with the mails. These were filled with important business letters and press dispatches from the eastern cities and San Francisco, and were printed upon tissue paper, and thus especially adapted by their weight for this mode of transportation.

On March 20, 1860, the following advertisement appeared in the *Missouri Republican*:



TO SAN FRANCISCO IN EIGHT DAYS, BY THE  
CENTRAL OVERLAND CALIFORNIA AND  
PIKE'S PEAK EXPRESS CO.

The first courier of the Pony Express will leave the Missouri River on Tuesday, April 3, at 5 o'clock p. m. and will run regularly weekly thereafter, carrying a letter mail only. The point of departure on the Missouri River will be in telegraphic connection with the East and will be announced in due time.

Telegraphic messages from all parts of the United States and Canada in connection with the point of departure will be received up to 5 o'clock p. m. of the day of leaving, and transmitted over the Placerville and St. Joseph telegraph wire to San Francisco and intermediate points, by the connecting express in eight days.

The letter mail will be delivered in San Francisco in ten days from the departure of the express. The Express passes through Forts Kearney, Laramie, and Bridger, Great Salt Lake City, Camp Floyd, Carson City, the Washoe Silver Mines, Placerville, and Sacramento.

Letters for Oregon, Washington Territory, British Columbia, the Pacific Mexican ports, Russian Possessions, Sandwich Islands, China, Japan, and India will be mailed in San Francisco.

Special messengers, bearers of letters to connect with the Express of the 3d of April, will receive communications for the courier of that day at No. 481 Tenth street, Washington City, up to 2:45 p. m. on Friday, March 30, and in New York at the office of J. B. Simpson, Room No. 8, Continental Bank Building, Nassau Street, up to 6:30 a. m. of March 31.

Full particulars can be obtained on application at the above place and agents of the company.

W. H. RUSSELL, *President.*

With the departure of the pony express rider from St. Joseph, Mo., as announced, a white steed left Sacramento for the East. With his leather pouch filled with letters he went "flying out of the town with almost the rapidity of a lightning express train." The first twenty miles were covered in fifty-nine minutes, and in changing horses at one of the stations the rider was only ten seconds. He arrived in Salt Lake

City on the 7th of April, having left Sacramento on the night of the 3d. The express from St. Joseph arrived in Salt Lake City on the evening of the 7th. The *Deseret News* of that date says that "although a telegraph is greatly desirable, we feel well satisfied with the achievement for the present." Utah was brought within six days of communication with the Missouri River, and within seven days of the nation's capital. Up to that time it had taken from six weeks to three months to receive the mail from Independence and St. Joseph. When the Civil War broke out, in April, 1861, by firing on Fort Sumter, the news was carried to Salt Lake City by pony express, and within nine days the event was known in San Francisco.

The pony ride across the continent was a lonely one. Much of the region travelled was a vast wilderness, and while there were only four military posts between the Missouri River and San Francisco, there were the smaller stations where a change of animals broke the monotony of the ride.

It mattered little whether it was night or day. Their business was to keep going, rain or shine; for every twenty-four hours a distance of 200 miles must be covered. To make the ride, it was necessary to cross many ravines, gullies, creeks, and rivers on the plains; ford a number of mountain torrents; go over parched stretches of sand and alkali, often facing clouds of dust; pass through weird and rugged canyons and gorges; and wind their way across high and difficult passes of the snow-capped Rockies and Sierras.

The most lonesome and worst part of the journey was between Salt Lake and Sacramento. For several hundred miles the route lay through a parched desolate region to the "Sink of the Carson," in Nevada. The storms were terrific at times, and yet nothing daunted the riders, and they generally carried the mail safely to its destination.

The letters were light, as they were written on tissue-paper and enclosed in a ten-cent Government-stamped envelope. It is known that some of the letters cost \$27.50 to transmit them by pony to San Francisco. The Western division of the route from Salt Lake to Sacramento was under the management of Bolivar Roberts, a prominent resident of Salt Lake City until the time of his death a few years ago. Doctor H. J. Faust was one of the most famous riders, and Thomas Dobson, who recently died in Salt Lake City, was another of the noted mail-carriers. One of his rides was a test of endurance and bravery rarely equalled in the history of the pony express. From Ruby Valley to Deep Creek in Nevada was 161 miles. The country for the most part was a hot sandy desert, and the Indians were specially warlike because of their extreme hunger. One time Dobson rode the entire distance to deliver the mail safely at Deep Creek, and was compelled to return immediately over the route without rest. During the journey he was beset with Indians many times, and it was only after the hardest riding and careful watching that he evaded his pursuers, who at one time shot three arrows into his horse, and wounded him in the leg.

**The Overland Telegraph.**—With the advent of the telegraph across the continent in 1862, the pony express became a thing of the past. For many years the people of Utah had desired a telegraph-line which would connect the Territory with the outside world. In January, 1853, the Territorial legislature petitioned the Congress of the United States for a telegraph-line from the Mississippi River to California. The "memorial," as it was called, says that

The inhabitants of this Territory are situated in the Great Basin of North America, occupying an intermediate position between California and the States on the Mississippi; and being shut out by their isolated position from a ready intercourse from their mother

States; the roads passing over arid plains, rough and desert mountains taking a term of thirty days in the best seasons of the year for the mails to pass through from the confines of civilization to this Territory; and considering the obstructions arising from storms, floods, and the depredations of hostile Indians, all combining to render our means of intercourse extremely limited and precarious.

The "memorial" then asks that a telegraph-line be built by way of Salt Lake City to San Diego, San Francisco, and Astoria, and then continues:

No movement of Congress could be better calculated to preserve inviolable our glorious Union, than to bind the East and West by an ELECTRIC stream, whereby intelligence and instantaneous intercourse from the eastern to the western limits of our wide-spread country will annihilate the distance, and make the free men of Maine and Oregon, Florida and California immediate neighbors.

**The Work of Edward Creighton.**—Edward Creighton is called the pioneer of frontier telegraphy. In the later forties Creighton began to construct telegraph-lines on the frontier, and in 1856 he located in Omaha and built the first line that brought that city in touch with the outside world. For many years Mr. Creighton had in mind the building of a line to the Pacific coast, so he came by stage-coach to Utah and obtained the support of Brigham Young in the great enterprise. It was midwinter, but Creighton continued his journey on to Sacramento and San Francisco, where he interested the California State Telegraph Company in the enterprise. Upon his return to Omaha in the spring of 1861 he began the work of constructing the line from that city to the West. It was a quick piece of work, for within six months he had built 1,100 miles, and by October 17 had reached Salt Lake City, and one week later the California company completed their line to the Utah capital. During the period of its construction Brigham Young was a contractor, and supplied poles, subsistence, and transportation.



Building the Overland Telegraph-Line

From a drawing made by Allen True for *Scribner's Magazine*

Timber for the poles was obtained from Echo and Weber Canyons, and from Salt Lake City went many large wagons with supplies to the workmen in Wyoming and the mountains. The first despatch east from Salt Lake was sent during the Civil War—October 18, 1861—by Brigham Young. It was addressed to the president of the Pacific Telegraph Company, and said in part:

Utah has not seceded, but is firm for the Constitution and laws of our once happy country.

Abraham Lincoln sent the following message in reply to one sent by the acting Governor of Utah:

The completion of the telegraph to Great Salt Lake City is auspicious of the stability and union of the Republic. The Government reciprocates your congratulations.

A. LINCOLN.

During the first few months of the telegraph, it cost \$7.50 for a ten-word message to New York.

**The Deseret Telegraph.**—The Deseret Telegraph Company was composed of Utah men, and it was not long before this company had the remote settlements of the Territory connected by wire with Salt Lake City. The people of Salt Lake City, in a special meeting held on April 10, 1865, had voted to erect a telegraph-line through to the southern settlements. In a letter of Mr. Samuel W. Richards, written December 3, 1865, and addressed to a friend in England, he says:

Public enterprise in Utah is active. There is now being surveyed, and the poles and material being delivered upon the line, for a telegraph line through the entire route of settlements in this territory, from north to south, a distance of about 500 miles. Its advantages, connecting nearly all the settlements with this city, are obvious, and only in keeping with the general progress of the day in this country.

In the early part of January, 1867, the telegraph-line was opened to St. George, Utah, and during the same year it was extended into Idaho. In order to encourage the youth of the Territory to study telegraphy, the president of the company, Brigham Young, announced through the columns of the *Deseret News* in December, 1867, that

Wherever there is a Telegraph station established along the line, there will be one or two operators needed, and every settlement that wishes to have a station, should select one or two of its most suitable young men, and send them to this city this winter with sufficient means, to go to school to learn the art of telegraphy.

For many years the Deseret Telegraph Company remained in operation, but was eventually taken over by the Western Union Telegraph Company.

During the Black Hawk War the Deseret telegraph kept the people of Salt Lake informed concerning the movements of the Indians and their depredations in the central and southern part of the Territory.

## CHAPTER XXXIX

### THE TRANSCONTINENTAL RAILROAD

An Appeal to Congress for a Railroad.—The colonizers had not been in the Great Basin long before they appealed to the Congress of the United States for a railroad. They felt their isolation from civilization keenly, and realized that a railroad would be the one great factor that would open up markets and bring them in touch with their country east and west. There was always a large migration to Utah in early days, and it was with no little difficulty that the emigrants from parts of our own country as well as Europe were brought into the valley. Up to the time of the building of the railroad, large trains of wagons were sent out from Salt Lake City over the plains as far as Laramie to carry food and bedding to the weary emigrants, and to be of service to them on the way through the mountains to Utah. The "memorial" to the Congress of the United States, sent to Washington in 1852, shows the enterprise and far-sightedness of the colonizers. It reads in part:

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

Your memorialists, the governor and legislative assembly of the territory of Utah, respectfully pray for a national railroad from some eligible point on the Mississippi or Missouri River to San Diego, San Francisco, Sacramento, or Astoria, or such other point on or near the Pacific coast, as the wisdom of your honorable body dictates.

Your memorialists respectfully state that the immense emigration to and from the Pacific requires the immediate attention, guardian care and fostering assistance of the greatest and most liberal government on the face of the earth. Your memorialists are of the opinion



that not less than 5,000 American citizens have perished on the different routes within the last three years, for the want of proper means of transportation.

The "memorial" says that all the obstacles to penetrating the mountains and crossing the deserts can be overcome, and that the great resources of the country will be developed as a result. There are iron, timber, coal, stone, and other material for use, and "the settlements of the territory are so situated as to amply supply the builders of the road with the materials and provisions for a considerable portion of the route, and to carry an extensive trade on after the road is completed."

Trade with China.—As early as 1830 the newspapers of the country were advocating a railroad from New York to the mouth of the Columbia River, and when the noted American Asa Whitney returned from China to the United States in 1849, he recommended that the Government build a railroad across the continent so that this country could obtain a monopoly of trade with China.

When gold was discovered in California, in 1848, our country was very prosperous. Pioneers were going into the far West for the valuable lands, and California was being settled by Americans, many of whom were in search of the precious metals. Then it was that the Government became interested in the subject of spanning the continent with the iron road. Surveys were made across the country and many reports were issued, but during the period from 1850 to 1860 the Government was busy considering many important questions pertaining to slavery and other political and industrial problems.

It is interesting to know that the route finally decided upon was not surveyed by the Government, but by private parties. The route was first a buffalo trail, over which the Indians travelled for ages, and later the explorers and

pioneers to the West took the same trail. Parts of it became the highway for the Mormon party in 1847, as well as for the forty-niners two years later. By 1862, there was a great interest all over the country in the proposed road to the Pacific. In fact, many railroads were anxious to project the work. Finally the Union Pacific Railroad Company was organized at Chicago, in 1863, and at the same time the Central Pacific Company was organized in San Francisco. The Government of the United States made an appropriation of over \$50,000,000 for the building of the roads across the continent.

**Ground Broken.**—Ground for the road was broken at Omaha in December, 1862. At the same time the Central Pacific began building eastward from San Francisco. Immediately thousands of laborers were hired, and 4,000 workmen came from China. For nearly seven years the work went on. You may imagine the difficulties and problems that were met if you will glance at a map of the country. Through the Sierra Nevada Mountains long tunnels had to be built, and in the winter the canyons and cuts were filled with snow, which added to the difficulties of the work.

On the great plains the Indians were jealous of the encroachment of the railroad on their hunting-grounds. In fact, it was so dangerous at times that United States soldiers were compelled to guard the road, and the workmen while they laid the ties and graded. The country west of the Missouri was almost devoid of timber, and the ties were brought from the sawmills of Minnesota and Illinois.

Contracts for the work were let to different parties. The grading of the road through Echo and Weber Canyons, together with the cutting of ties in the mountains, was done by Utah people. In fact, the building of the road brought prosperous times to the people of the West, for it caused money to circulate, and immigrants came to the new country

where land was so plentiful. Finally the road was completed, and the last spike was driven at Promontory, Utah, May 10, 1869. This was an interesting occasion, for it heralded a new era for the West.

**Golden-Spike Celebration.**—Sidney Dillon, the first president of the Union Pacific, said concerning the completion of the road:

The point of junction was in a level, circular valley, about three miles in diameter, surrounded by mountains. During all the morning hours the hurry and bustle of preparation went on. Two lengths of rails lay on the ground near the opening in the road-bed. At a little before eleven o'clock the Chinese laborers began levelling up the road-bed, preparatory to placing the last ties in position. At about quarter past eleven the train from San Francisco, bringing Governor Stanford and party, arrived, and was greeted with cheers. In the enthusiasm of the occasion there were cheers for everybody, from the President of the United States to the day-laborers of the road.

The two engines moved nearer to each other, and the crowd gathered round the open space. Then all fell back a little so that the view should be unobstructed. Brief remarks were made by Governor Stanford on one side and General Dodge on the other. It was now about twelve o'clock noon, local time, or about 2 P. M. in New York. The two superintendents of construction—S. B. Reed, of the Union Pacific, and S. W. Strawbridge, of the Central—placed under the rails the last tie. It was of California laurel, highly polished, with a silver plate in the centre bearing the following inscription: "The last tie laid on the completion of the Pacific Railroad, May 10, 1869," with the names of the officers and directors of both companies.

Everything being then in readiness, the word was given, and "hats off" went clicking over the wires to the waiting crowds in New York, Philadelphia, San Francisco, and all the principal cities. Prayer was offered by the venerable Reverend Doctor Todd, at the conclusion of which our operator tapped out: "We have got done praying. The spike is about to be presented." To which the response came back: "We understand. All are ready in the East."

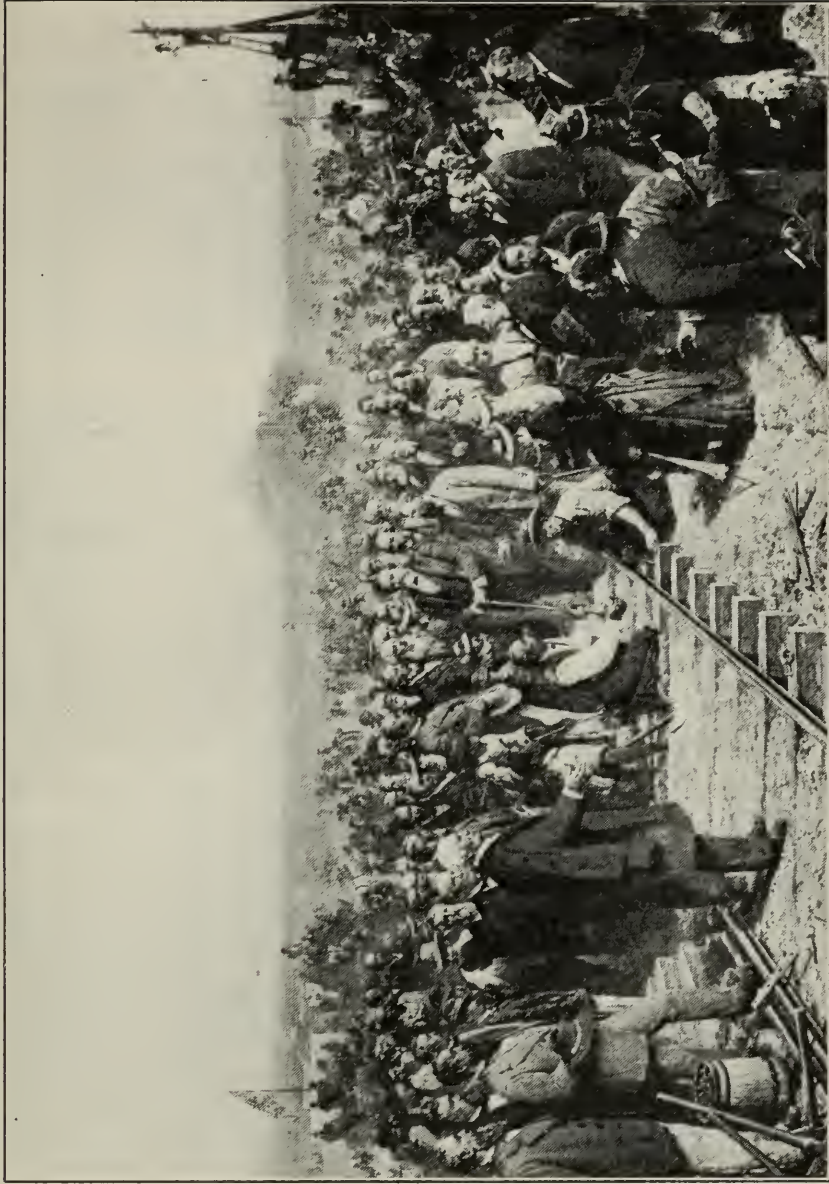
Governor Stanford placed the gold and silver spikes in place, which had been furnished by Montana, Idaho, Nevada, and California, and

An instant later the silver hammers came down, and at each stroke in all the offices from San Francisco to New York, and throughout the land, the hammer of the magnet struck the bell.

The event was celebrated in all the cities, both East and West. The next day, May 11, trains began running over the road. The dream of Columbus of a short route to India had at last been realized.

**What Utah Did to Help Build the Railroad.**—Brigham Young took a great interest in the building of the railroad, and practically every day kept in touch with the telegraph-office regarding the road's progress. When the rails had been laid across the plains of Wyoming, and as they approached the mountains to Utah, President Young took a contract to lay 190 miles of the road from the head of Echo to Promontory. "The sturdy Utah men and boys flocked with pick and spade and wheel-barrow and cart to open the grade from the Wasatch to the Promised Land." It was a good thing for the Utah people, for it gave work to many young men. A man with an ox-team and wagon received ten dollars a day, with extra for upkeep. The farmers of Utah carried hay to the contractors' camp and received one hundred dollars per ton, and potatoes sold for seven dollars per bushel. Joseph A. Young sent a company into the mountains at the head of Echo Canyon to cut timber for ties. It was a wild country. The men were compelled to carry their guns with them as they penetrated the timber belts, for bear and other wild animals were numerous. Soon a new song was sung by the workmen along the route:

"At the head of great Echo, the railway's begun,  
The Mormons are cutting and grading like fun;



Driving the Last Spike Connecting the Union & Central Pacific R. R.  
Completed May 10, 1869

From a painting by Thomas Hill

They say they'll stick to it until it's complete—  
When friends and relations they're hoping to meet.

Hurrah, hurrah, the railroad's begun,  
Three cheers for the contractor; his name's Brigham Young.  
Hurrah, hurrah, we're honest and true,  
And if we stick to it, it's bound to go through.

Now there's Mr. Reed, he's a gentleman too—  
He knows very well what the Mormons can do.  
He knows they will earn every cent of their pay,  
And are just the right boys to construct a railway."

**Celebration at Salt Lake City.**—It was an interesting race between the Central Pacific and the Union Pacific to see who would reach Ogden first. Leland Stanford crossed over to Salt Lake City from San Francisco by stage and asked for the support of Brigham Young and the people of Utah. Supply-wagons from Salt Lake City went over the desert of western Utah to Nevada. Iowa corn that had been brought in was shipped on to the West. The native oats of Utah brought fourteen cents a pound; six dollars a pound was paid for native hay. Many men with their teams from Salt Lake and Ogden went into Nevada with teams and obtained work on the road. The difficulties of laying the track in the Nevada deserts were as great as those of the Union Pacific through Wyoming and the mountains. In Nevada they were compelled to haul water a distance of eighty miles at times; and the blizzards of winter compelled the men to stop for days at a time. Meanwhile the Union Pacific reached the Weber Canyon, and in "late January, 1869, the first engine roared past the lone pine." On March 3 at 2.30 P. M. the first engine steamed into Ogden. Flags waved, the military brass band blared, the artillery boomed, and a parade bore the banner: "Hail to the highway of nations. Utah bids you welcome."

When the road was completed and the last spike driven, there was a great celebration throughout Utah. The *Deseret News* of May 11, 1869, says:

At about thirty-two minutes past twelve o'clock, city time, the promised signal came, and directly the national flag was unfurled in various places, the brass and martial bands struck up lively airs, and salutes of artillery were fired from the Court House, the City Hall, and on Arsenal Hill, giving warning to the citizens in every direction that the great work was accomplished. The principal business houses, stores, and factories were closed, and work suspended for the rest of the day.

The citizens met in the Tabernacle at Salt Lake City, where appropriate exercises were held. Governor Charles Durkee spoke and complimented the people on the completion of the railroad. "There is a class of people who should not be forgotten," said he, "the men who pioneered the way here when there were dangers and hardships to overcome." Resolutions were drawn up expressing the sense of gratitude of the people of Utah for the completion of the road; and in the evening the business portions of the city were beautifully illuminated. A large bonfire was built on Arsenal Hill, and there was a display of fireworks.

**The Utah Central Railroad.**—On May 17 Brigham Young broke ground at Ogden for the building of the branch line to Salt Lake City and the southern settlements, which became the Utah Central Railroad. The people entered into the spirit of the work. The road was built without aid from the Government. The company was composed of Utah men with Brigham Young president, and the building of the road is another example of co-operative enterprise. The women of the towns of Davis County often prepared feasts for the workmen. Colonel A. B. Carr, of the Union Pacific Railroad, in commenting on the building of the Utah Central, said:

The Utah Central is the only line west of the Missouri River that has been built entirely without government subsidies. It has been built wholly with money wrung from soil which, a few years ago, we used to consider a desert, by the strong arms of the men and women who stand before me. Everything used in its construction, even to the last spike, is the produce of the country.

On January 10, 1870, the road was completed to Salt Lake City. Though the weather was bitter cold, 15,000 people turned out to witness the ceremonies in honor of the completion of the road. They came from all parts of the Territory—one "brother" walked from Beaver to be present at the celebration. The officers and soldiers from Fort Douglas, with the military band, marched down to the depot, and as the train from Ogden entered the station the infantry presented arms. A large steel mallet, made of Utah iron at the public works at Salt Lake City, was used to drive the last spike. The mallet bore on the top an engraved beehive surrounded by the inscription: "Holiness to the Lord." It was the work of James Lawson, and the honor of driving the spike was given to the president of the road, Brigham Young.

Salt Lake City, after nearly twenty-four years of life in the wilderness, was now in touch with the East and West by rail. The ox-team over the plains was comparatively a thing of the past.

**The Road Through the Heart of Utah.**—The people south of Salt Lake City readily saw the importance of a road through the settlements which would connect them with the capital. The valleys lying beyond the Salt Lake Valley were rich in agriculture, but the people had never had a market for their produce. The Utah Southern Railroad was organized in January, 1871. It was not until 1879, however, that the road was completed to Juab. In June, 1880, the road was finished to Frisco, which was the southern terminal for years. The Horn Silver Mine was opened up,



and it became one of the largest and wealthiest mines in the Territory. Provo, Lehi, Nephi, and other towns began to grow in population, and many rich agricultural lands were redeemed by the people, who now had a market for their produce. In 1881 the Utah Central, the Utah Southern, and the Utah Southern Extension were all incorporated under the Utah Central Railway Company. In 1874, Ogden was connected with Logan by the Utah Northern Railroad, and, in 1879, the Union Pacific extended the road to Butte, Mont., where the rich mines of that region were fast being developed.

## CHAPTER XL

### UTAH TO-DAY

It is seventy-five years since the coming of the pioneers to the valley of the Great Salt Lake. Within that three-quarters of a century the vales of Utah, which were then the haunts of the rattlesnake and coyote, and where grew the greasewood and sage-brush, have been changed into beautiful homes and farms. Cities and towns extend throughout the length and breadth of the State, and the railroad and automobile are carrying freight and passengers from city to city. Great fields of wheat, potatoes, sugar-beets, alfalfa, rye, barley, corn, and fruit-trees make our State a land of fruitful fields and plenty. Mining has been developed, and Bingham, Park City, and Frisco pour forth their wealth by the millions. The smoke of the large smelters in the Salt Lake Valley tells us that what Abraham Lincoln once said is true: "Utah is the treasure-house of the nation."

Every town and city has beautiful school-buildings. In fact, the educational system of Utah has become the pride of the people, and throughout America it is looked upon as among the best in the world. Our State is the fruit of faith and hard work; it shows what foresight and co-operation will do.

Cities have paved streets and are well lighted. They are hives of industry, and are communities of beautiful homes. Nearly every family in Utah owns its home, and in that home the father and mother take a pride in keeping it the

safeguard of our American civilization. It was the pioneer home-builder of whom Franklin K. Lane wrote:

He trekked through the yielding treacherous snows; forded swift-running rivers; crept painfully through rocky gorges where Titans had been at play; clambered up mountain-sides, the sport of the avalanche and of the slide; dared the limitless land without horizon; ground his teeth upon the bitter dust of the desert; fainted beneath the heat of the raw and ruthless sun; starved, thirsted, fought; was cast down but never broken; and he never turned back.

**Lest We Forget.**—We have not intended in this book to give a connected history of the State of Utah down to the present time. It was said in the beginning of the book that it is a study of the founding of the State. I have kept, therefore, strictly to pioneer days, with the hope that the reader may obtain some conception of what the founders of Utah went through to redeem the soil, and to build homes and schoolhouses. The struggles were hard to bear; the sacrifices were many; but it takes hard work and patient endeavor to accomplish anything worth while in life.

In a splendid story written by Joseph Conrad, entitled *Lord Jim*, there is a passage that is particularly applicable to the pioneers of our State. Says he: "They were instruments of a recorded destiny, pushing out into the unknown in obedience to an inward voice, to an impulse beating in the blood, to a dream of the future."

The pioneer mothers must always be remembered. They never faltered but remained with their husbands and children and in many a long journey they led the way. The mothers who came to Utah in the first companies of pioneers sang at night when the day's work was over; they cheered the men and took care of the little children, and in the days of storm and stress they went about the camp, comforting any who might need the cheering of a mother's voice. Well may it be said of them: "Over rude paths beset with hunger and

risk they passed on toward the vision of a better country. To an assemblage of men, busy with the perishable rewards of the day, they brought the threefold leaven of endearing society—faith, gentleness, and home, with the nurture of little children.”

**Irrigation To-Day.**—The lands of the State, as well as the West in general, are fast being reclaimed by the building of great irrigation projects. John Wesley Powell descended the Colorado River in 1869, and in his report of the lands of the arid West he saw the possibilities that awaited the men who would understand the country and use the waters of the rivers and streams. Powell’s survey of the land precipitated a great interest in the West. In fact, the interest grew until a series of national irrigation congresses were held, the first of which convened at Salt Lake City, September 15, 1891. The next one was held in Los Angeles, Cal., in 1893, and the third in Denver, Col., in 1894. All these conventions, with the subsequent ones, advocated the reclamation of arid lands in the West by irrigation. As a result of this movement there was passed by Congress, in 1902, the celebrated Newland’s Bill, which has resulted in the building of our great reclamation projects that store the water and make it possible to redeem millions of acres of land.

**The Newland’s Bill.**—In December, 1901, President Theodore Roosevelt, in his message to Congress, outlined his ideas for national irrigation. Said he: “The pioneer settlers on the arid public domain chose their homes along streams from which they could themselves divert the water to reclaim their holdings. Such opportunities are practically gone. There remain, however, vast areas of public lands which can be made available for homestead settlement, but only by reservoirs and main-line canals impracticable for private enterprise. These irrigation works should be built by the national Government.”

The Newland's Bill, which became our national irrigation law, provides that the entire receipts from the sale of public lands in Arizona, California, Colorado, Idaho, Kansas, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Washington, and Wyo-



Mount Timpanogos, Pleasant Grove

ming be set aside and appropriated as a special fund in the Treasury, to be used for the construction and maintenance of irrigation works for the storage and development of waters for the reclamation of the arid lands of the West. The law makes it possible for a man to take up from 40 to 160 acres of land, and to pay the Government \$1.25 per acre. As a result of this bill, great irrigation projects have been constructed in the far West, and hundreds of young men have gone back to the farm.

**Government Reservoirs.**—When all the reclamation projects planned by the general Government for our State alone shall have been completed, the cultivated area of Utah will be practically doubled. They include:

Strawberry Valley Reservoir.....	50,000 acres
Utah Lake Reservoir.....	50,000 acres
Bear Lake Reservoir.....	200,000 acres
Weber River Reservoir.....	100,000 acres

The reclamation programme covers lands in all parts of the State where the climate and soil conditions are best, where the bulk of the population is massed, and where the markets are accessible. The Strawberry Valley project includes a dam across the Strawberry Valley, east of Utah Valley, 350 feet long and 45 feet high, which impounds the waters of Strawberry River, forming an artificial lake covering 10 square miles. The outlet is through Spanish Fork Canyon into the Utah Valley by means of a tunnel 20,000 feet through the mountain range. It furnishes water enough for 50,000 acres, and has cost about \$1,000,000. The land to be reclaimed lies in the midst of cultivated districts, but is unused on account of scarcity of water. It is now highly productive, especially in sugar-beets, fruits, and grain. Watered land in the vicinity sells for \$100 and \$150 per acre. The Bear Lake project involves the storage of all the surplus water of Bear River, the largest stream in the State with the exception of the Colorado. It will reclaim 200,000 acres of highly fertile land. The project will cost \$5,000,000. It includes the main dam, three diversion dams, and 150 miles of canals. Three States are interested, but the land to be reclaimed lies mainly in Utah. It consists of acres along Bear River in Marsh, Western Cache, and Malad Valleys. The land is open to settlers and is provided with the best railroad facilities. Improved land along Bear River is now selling at \$50 an acre.

The third project is the Utah Lake enterprise. Thirty streams rush down from the Wasatch Mountains and spread over 125 square miles of surface, constituting Utah Lake. Three-fourths of all this water is lost by evaporation, and the remainder, flowing into the Jordan River, waters Salt Lake Valley. The Jordan outlet is 11 feet higher than the bottom of the lake, and the plan is to make an 11-foot cut, so that the lake can be entirely drained in the summer and the water saved from evaporation. A dam will also be constructed to impound the spring-water, and enough water will be saved in this way to irrigate 50,000 acres in Salt Lake, Davis, and Tooele counties.

The Weber River project is designed to bring under cultivation 100,000 acres. The Weber River is second in size only to the Bear River. Its normal flow will be diverted by a short canal into Provo River, and will be used to reclaim the broad stretches of fertile lands north of Lehi, Utah County, and in the southern portion of Salt Lake County. The spring high water will be controlled by a dam near Henefer, Summit County, from which a stream will be released during the irrigation season far greater than the Weber River during the low water, and which will, in all probability, supply sufficient water for all purposes in Weber County.

The waters of the Sevier River have already been taken to redeem hundreds of acres of land, and when the Colorado River project is completed, there will be hundreds of acres of land ready to be changed into golden fields of grain.

**Irrigation in the Far West.**—The fathers of irrigation, who ran the stream of City Creek on to the land that July day, 1847, have influenced the development of the West. To-day the great West is a country of irrigated farms. If you could stand above Scott's Bluff, Neb., on the south side of the North Platte River, near the foot of Mitchell's Gap, through

which thousands of pioneers wended their way to Oregon during the forties, you would feel the thrill of the cultivated lands. Wherever you turn, fields of alfalfa, sugar-beets, oats, potatoes, and corn may be seen. Lovely homes, barns, and corrals dot the entire countryside. The pioneer is no longer wending his way to "where rolls the Oregon." He is buying wheat and sugar-beet lands, and in this part of the Platte Valley 400,000 acres are watered by private and Government ditches. The Pathfinder Reservoir, which is the water storage for the North Platte, will ultimately bring under cultivation approximately 1,000,000 acres. Some of the great projects of the West that mean the transforming of this great country into farms are the Minidoka in Idaho, the Milk River in Montana, the Truckee-Carson in Nevada, the Lower Yellowstone in Montana and North Dakota, the Klamath in Oregon and California, and the Salt River project in Arizona. In fact, the work of reclamation is going on in the great West with such strides that this broad arid country in which we live and which lay in its primitive condition up to seventy-five years ago will be the granary of the world.

**Agriculture.**—Utah has boundless natural resources, and her soils have scarcely been touched. The crops which in time will make Utah commercially great are just beginning to be cultivated. The soils are of unusual depth and fertility, and are of unsurpassed richness. Ours is a vast acreage, but only about one-tenth of the agricultural area has, up to this time, been cultivated, although there are over 25,000 farms within the confines of the State. Both irrigation and dry farming are carried on. It is said that there is a possible maximum of 10,000,000 acres to be brought under cultivation by irrigation when all the waters of the State shall be conserved by canals and reservoirs. The irrigated lands produce wheat and other grains, lucern or alfalfa, and the more



intensive crops of potatoes, sugar-beets, fruits, apples, peaches, and small fruits and garden-truck. Some of the Utah farmers receive as much as \$1,000 per acre from their farms. Then we carry on dry farming, which has been practised for over half a century. This means that the crops are not irrigated, but are dependent upon the rains of summer, which in some parts are limited. The yield of wheat alone is over twenty bushels to the acre. It has been found that plants adapt themselves readily to arid conditions, and at the present time we have large acreage of dry-farm barley, oats, and rye fields, while potatoes and lucern do well in many parts without irrigation. It is interesting to know that crops grown on dry farms are more nutritious than those grown in humid climates.

Following is a list of the principal crops of Utah:

Corn, winter wheat, spring wheat, oats, barley, rye, potatoes, apples, peaches, alfalfa seed, sugar-beets, tame hay, and wild hay.

**Mining in Utah.**—Lincoln's words that "Utah is the treasure-house of the nation" are literally true. More than \$1,000,000 a week is taken from the ground in Utah. Since 1868, Utah has been one of the nation's leading metal-producing States. The world's greatest copper-mine and the nation's largest silver-mines are in Utah. Among the States it ranks first in silver production, third in lead production, fourth in copper production, and seventh in the production of gold. As a result of the mining activities, there has grown in the Salt Lake Valley the world's largest smelting centre. So many are the mining possibilities of the State, that over 500 technical publications on its mines, mining-camps, and minerals have been published by leading scientific writers. We have great coal deposits, and we are producing over 5,000,000 tons of coal annually. Then the iron deposits are large. In fact, so valuable are the coal and iron deposits that

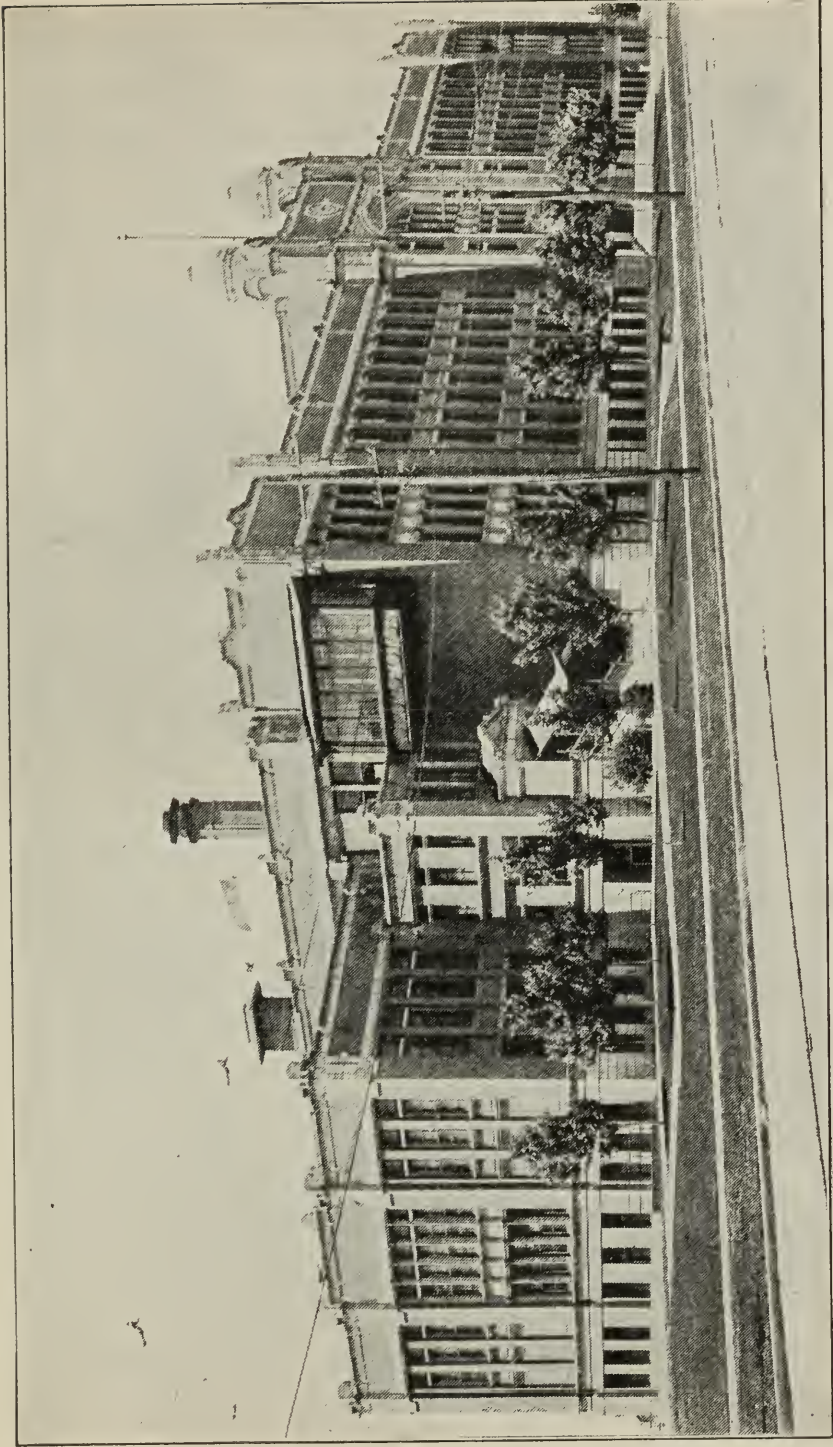
\$10,000,000 is being expended to build what promises to be one of the largest iron and steel plants in the world.

We have shown that at Bingham General Conner's men discovered galena in 1862. Since that time Bingham has been the greatest metal producer. Here is located the Utah Copper Mine, which, when its known ore reserves have been



Utah Copper Mine, Bingham, Utah

mined, will have moved a greater tonnage of material than was excavated in building the Panama Canal. Other great mining companies are located at Bingham. The Alta District in Little Cottonwood Canyon has produced lead-silver ore since 1864, and the big silver district around Park City, where the claims were located in 1869, is still one of the largest districts in the West. The Ontario Mine alone has produced \$50,000,000 of silver and lead. Tintic is another large mining district of the State, and the old Horn Silver Mine of Beaver County is still producing ore. Yet how strange it was that Jonathan Carver, an English explorer of the year 1765, on reaching the great unknown West in what



One of the High Schools at Salt Lake City

is now South Dakota, looked toward the "shining mountains" and wrote that the wealth of these mountains was greater than that of any country of the world. Our principal minerals, which have realized so many millions of dollars since 1865, are salt, cement, clay products, zinc, gold, coal, lead, silver, and copper.

Was it of Utah that an ancient prophet was thinking when he wrote: "The stones of it are the place of sapphires; and it hath dust of gold"?

**Education in Utah.**—Doctor Samuel T. Dutton, of Columbia University, in writing about the educational resources that a community must have to carry out its highest intellectual and moral pursuits, says that these resources are: First, homes, churches, schools, and libraries; second, newspapers, magazines, museums, the drama, industry, and government; third, those intellectual and ethical aptitudes of the people which make it possible for them to be quickened and influenced in the right direction. All these resources mentioned by Doctor Dutton have been established and maintained in Utah from the first. In Utah there have always been schools, and since the opening of the first school in a little military tent in October, 1847, and the subsequent first public-school law of 1851, the people of Utah have built good school buildings and demanded good teachers. The second act of the first legislative assembly of Utah's history provided for the establishment of a university. The planting and cultivation of crops and the building of homes necessarily claimed first attention, but the establishment of schools was soon begun, and from then until the present time there has been a gradual and consistent growth. It is instructive to note the report of the Government on the conditions of schools in the United States in 1870. The report tabulates educational conditions in America. A part of it is here given:

Comparative Statistics from Census of United States, 1870	School Attendance, 5 to 18 Years	Illiteracy, Can't Read or Write, 10 Years and Upward	Paupers	Insane and Idiotic	Convicts	Printing and Publishing Establishments	Church Edifices
Utah.....	35.	11	6	5	3	14	19
United States.	31	26	31	16	9	6	17
Pennsylvania.	30	10	45	17	9	9	14
New York....	21	9	59	20	12	7	12
Massachusetts	25	12	55	23	11	11	12
District of Columbia.....	27	40	23	35	9	11	9
California....	24	10	41	22	19	14	9

In 1877, when the school population of Utah numbered 30,792, there was invested in the Territory in school property the creditable sum of \$568,984, being about \$18.50 per capita of the school population. In contrast with this, take the amount per capita of their school population which some of the States have invested in school property: North Carolina, \$0.60; Louisiana, \$3.00; Virginia, about \$2.00; Oregon less than \$9.00; Wisconsin, less than \$11.00; Tennessee, less than \$2.50; Delaware, less than \$13.00.

Judging from the standpoint of literacy, Utah stands today among the first of the States; and measured by the ten tests of efficiency, applied to the State school systems by the Division of Education of the Russell Sage Foundation, Utah holds a position of honor. These ten tests are:

1. The number of children in school.
2. School plants.
3. Expense per child.
4. Number of school-days per child.
5. Length of school year.
6. School attendance.
7. Expenditure and wealth.
8. Daily cost of schools.
9. High-school facilities.
10. Salaries.

When the work of the Utah schools has been passed on by competent judges, the results have been most favorable. At the St. Louis Exposition, held in 1904, the grade schools of Salt Lake City received a gold medal, placing them in the second rank; the high school received a silver medal, placing it in third rank, and the State normal school received a gold medal. The grand prize, the highest award given to any school, was secured by the State school for the deaf, dumb, and blind.

To-day there are forty school districts in Utah, five of which are independent city districts. Local taxes are equal throughout the State, and school opportunities, therefore, do not depend upon the relative wealth of individual communities. By consolidating the grade schools and placing them on an advantageous basis, the public schools of Utah are made to reach a larger number of people than otherwise could be done. In this way the school becomes a potent force in breaking down sectionalism, and encouraging larger ideals of citizenship. Utah is one of only four or five States of the Union that have fixed a minimum standard of at least one year of normal or college work above the high school for beginning teachers. There are at the present time 3,892 teachers and supervisors in the elementary and secondary schools of the State.

At the head of the public-school system is the University of Utah, founded in 1850. Students from all over the West attend the institution, and the standard of work is considered high. Another of our State's higher institutions of learning is the Agricultural College at Logan. It has attained a reputation for training along agricultural lines, as well as the arts and sciences, that has given it national reputation. There are many denominational schools in the State, maintained by the Mormon, the Presbyterian, the Catholic, and the Congregational Churches respectively. Many of



School and Amusement Hall, Pleasant Grove

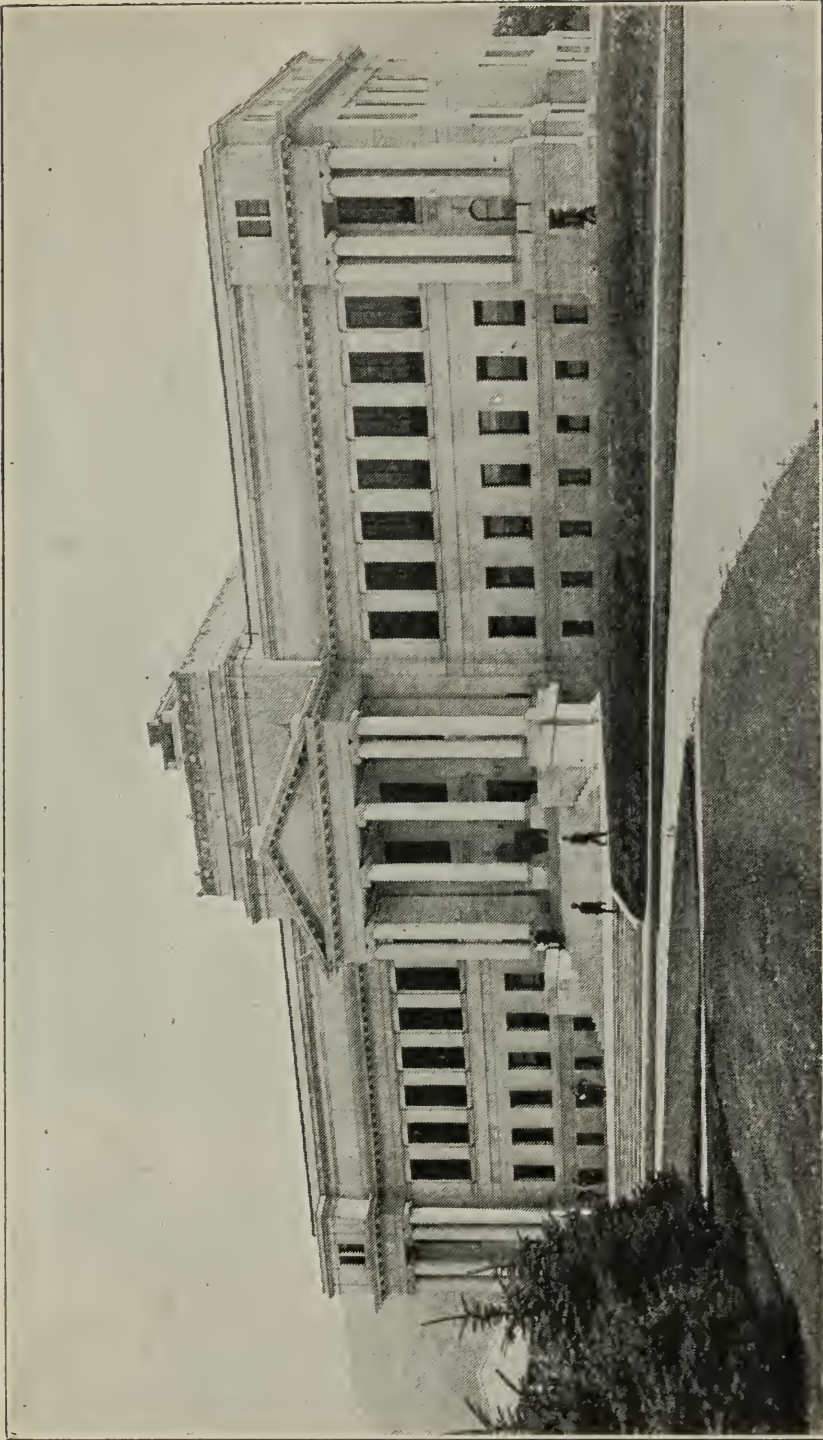
these institutions had their beginnings over fifty years ago, and the different Christian sects have exerted a great influence on the youth of the State in constructive idealism. No more beautiful story could be told than that of the late Episcopal Bishop Daniel Tuttle, who came to Utah by stage-coach years before the railroad, and later raised funds for the establishment of a denominational school in Salt Lake City. Bishop Tuttle, together with his colleague, the late G. D. B. Miller, left an influence on the educational ideals of the State that will never be forgotten.

As for the cultivation of the arts, the statement of the venerable educator Doctor E. A. Winship, taken from the *Journal of Education*, January, 1913, concerning the achievements of Utah artists, will tell of the ideals of the people.

To-day one little county in Utah has in the world's arena some of the best artists, sculptors, singers, and instrumentalists in America, more, probably, than any State of ten times its population. In Boston alone last year a Utahn won the highest prize in sculpture, in musical composition, and on the violin. One of the prizes of the National Federation of Musical Clubs goes to a Utahn.

**Homes and Public Buildings.**—The people of Utah are home-builders. This they were in the past; this they are to-day. The cities throughout the entire State are centres of well-governed and comfortable homes. Mr. William E. Smythe has written that the American colonist, from Plymouth, Mass., to Plymouth in Idaho, has fixed his eye upon one star, which has stood out serene and steady through the clouds of religious persecution, of war, and of economic strife. That star stood for home. So the people of Utah built and are building homes for their children, where they may live and receive the fundamental teachings that will make for real American citizenship. The people have their ideals, and, wherever you go, you see beautiful buildings





Park Memorial Building, University of Utah

erected by Mormons, Catholics, Presbyterians, Methodists, Christian Scientists, and Jews. In fact, no more wonderful building is found in America than the Great Tabernacle at



City and County Building, Salt Lake City

Salt Lake City, and the Catholic Cathedral and First Presbyterian Church in Salt Lake City are among the most beautiful church edifices in America.

Our State Capitol is marvellous in its beauty of location and architectural design. So we might speak of many other buildings.

**The Great Tabernacle.**—The Great Tabernacle at Salt Lake City is a plain, egg-shaped building, studded with heavy entrance doors all the way round. There is no attempt at ornamentation of any kind, but the building is an example of the utilizing of the resources and ideals of the people. Built in the sixties before the railroad, it is one of the largest auditoriums in the world, and seats about 10,000 people. It is 250 feet long by 150 feet wide, and 80 feet in height. The self-supporting roof rests upon pillars or buttresses of red sandstone, which are from 10 to 12 feet apart in the entire circumference of the building. These buttresses support great wooden arches, which span 150 feet. The arches are of a lattice-truss construction, and are held together with great wooden pegs and bindings of cowhide.

In the interior one is impressed with the great vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feelings of solemnity and admiration."

Henry Grow, one of the architects, had a unique plan for the roof, a plan which was adopted and executed. Some few years before, he had built a bridge over the Jordan River, immediately west of the city, "after the Remington patent of lattice bridges, in which planking and pegs were used." Mr. Grow was a bridge-builder in his native State, Pennsylvania, and had constructed many bridges of the Remington type. On coming West he obtained permission from the inventor to use the idea in Utah. Henry Grow and William H. Folsom drew the plans for the Great Tabernacle which will ever mark them as geniuses in the profession of architecture.

When it was begun in 1862, men worked in well-organized groups, and the construction went quietly and systematically on to completion. Masons, carpenters, and plasterers were brought from different parts of the territory and given work,

and the maximum number of men employed during the construction was 205. An average of 70 men was employed in plastering the building.

Above the buttresses are over 1,000,000 feet of timber; in the floor 80,000 feet; in the joists 100,000 feet; in the sleepers



State Capitol

30,000 feet; in the doors, stand, bench, and other equipment 290,000 feet; in the aggregate 1,500,000 feet. The roof was originally covered with nearly 400,000 shingles, but these were replaced in 1900 by a metallic covering weighing many tons. Much of the lumber was obtained from Cottonwood Canyon, southeast of the city. Few nails were used in the roof, the timbers being tied in places with cowhide and held together with wooden pegs. At first there was no gallery, but, in 1870, the large gallery was built around the entire



Looking North on Academy Avenue, Provo, Utah

building, with the exception of the space where the choir seats are placed. This lessened the effect of vastness and diminished the apparent height; the acoustic properties were improved, making it one of the best places in the world for hearing.

The Tabernacle, like many others of the beautiful buildings in Salt Lake City, observes the laws of proportion and purity of style. Its plainness and simplicity are its leading characteristics.

**Utah a State.**—Utah was admitted to the Union as a State in 1896. Since that time her growth has been steady, and her people have united to make of the commonwealth the land of homes and industries and high ideals that her founders intended her to be. She has taken her part in the wars in which our country became involved. The Spanish-American War and the World War had the support of all the people of the State, and, in raising funds and men for the nation's army, Utah was always among the first to respond. A people who love homes and encourage education and art, who love their country and build the institutions of American civilization, always work out the best ideals of citizenship.

Utah means "on the heights." It is the duty of Utah's citizens to live up to the ideals of good citizens, and to be true to the State and Nation. The children of to-day should not forget the work of their fathers and mothers, who made it possible for them to live in beautiful homes, to be educated in good schools, and to become true men and women in life's work.

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